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Our Friends, The Angels

Clement Andlauer, S.J.

A MATERIALISTIC age such as ours is embarrassed when confronted with the attitude of St. Francis of Assisi toward nature. To hide their discomfort, moderns often accuse him of exaggerated sentimentality toward creatures. To St. Francis every creature, whether animate or inanimate, was a brother or sister. No object was so low that it did not merit his love and protection, his reverence and praise. The world around him was one huge family of which he was a member, and in that family circle he rejoiced to recognize his kin, no matter how inferior or even repulsive they might be in themselves.

The thing that made St. Francis feel at home with the world around him was the consciousness of a common Father in heaven. All things come from God, and in them all is reflected the perfection of God. Why, then, should anyone be ashamed to acknowledge kinship with the works of God's hands? How could St. Francis help calling the birds and beasts his brothers and sisters? This is not the exaggerated sentimentality which raises an animal to the status of a human being. It is an intensely human application of principles of cold logic; the principle that God is the first beginning and last end of all things, the principle that the Divine Essence is the model of every created thing. And whether or not we apply these principles in our own lives, the conclusion follows that together with the world around us we form one family.

Among the members of our great created family are the angels. Despite the great difference between their nature and ours, they are our brothers in a higher and truer sense than the rest of creation. Even though their splendor is so

great that they have been mistaken by men for God Himself, still they are creatures. St. John tells us in his Apocalypse that an angel spoke to him, "And I fell down before his feet to adore him. And he said to me: 'See you do it not. I am thy fellow-servant, and of thy brethren, who have the testimony of Jesus. Adore God.' " Here we have it on the word of one of the noblest spirits in heaven that he is our brother. Angels come from the same hand that made us; they are patterned after the same Divine Essence: alone of all other creatures they share with us an intellect and will. If this is not enough to make them our brothers, there remains the fact that angels and men are the adopted children of God. Supernatural union with God is our common end; God's grace raises us both to a state above our natures, and God is our mutual Father in a very special and sublime sense of the word.

Our Elder Brothers

The angels are our elder brothers, the more illustrious members of our family. Save for the fact that the Son of God paid us the honor of taking to Himself a human, not an angelic, nature, these brothers of ours are far superior to us. In man is reflected the existence, the life, the activity of God; but all of these perfections are intimately dependent on matter. Only in the angels do we find these attributes of God mirrored independently of matter, as they are in God.

Because angels exist and act without the slighest necessary connection with matter we call them pure spirits. Our souls are indeed spirits; that is, they are substances which have no component parts into which they can be separated. They can exist aside from matter, and in their highest operations they depend on matter only as a necessary condition. But our souls are brought into being only on the

condition that matter is rightly disposed. By their very nature they are destined to be united to a material body without which they are incomplete. In their intellectual acts, our souls lean so heavily for support on our bodies that if our sense channels are blockaded by disease or accident, our mental life is nil or at the best extremely meager. Even a departed soul retains an aptitude for the body it once inhabited. It was destined for intimate union with that body for all eternity, and only when the body rejoins the soul at the resurrection will the complete substance man exist again. But with the angels it is otherwise. They were never intended to be joined to matter, or to be dependent on it in any way for their life and activity; hence we call them pure spirits.

Not only do the angels surpass us in the more perfect way in which they show forth God's existence and activity, but they participate in His power more completely than men. What a struggle our poor intellects have in acquiring truth. How faulty is our cognition of many things when we do acquire some knowledge of them. Unless an object can be reached by our senses we cannot know it directly but only by analogy. But for an angel it is no struggle, no matter of syllogizing to attain truth. His cognition is not a mere scratching of the surface to find a similarity. His keen intellect goes to the very essence of things at once and sees ramifications that the wisest men miss after the study of a lifetime. For an angel an examination would not be the painful ordeal it often is for us, but just another pleasant occupation.

These spirits also surpass us in what we ordinarily call power. It would be a great mistake to imagine that because they have no bodies they have no power over material objects. Man has become adept in imposing his will on the world around him by the clever use of the laws of nature,

but he must always make use of material instruments such as machines or chemicals. An angel does not need a crowbar to move a huge rock. Indeed, he couldn't use one, since he has no hands. But by his deep insight into the physical laws and by the power inherent in his nature, an angel could move that rock more quickly than we could for all our crowbars.

A Valuable Relationship

So we see that these brothers of ours are very wonderful creatures. They are relatives whom we need not be ashamed to acknowledge before the most distinguished men of this earth. It is rather flattering to us to have such honorable family connections, but most of us desire something more substantial than the vicarious limelight of important relatives. If our brotherhood with the angels does nothing more than tickle our vanity, then it is an interesting but not very useful doctrine. Therefore, it is natural for us to ask what, if any, is the value of such a relationship with the angels.

Things rarely have any value in themselves; their importance usually comes from their relation to other things. Diamonds would not be valuable if all the rocks in the world were diamonds. But when we look at the world as a whole and see the position that that peculiar rock, the diamond, has in the mineral world we understand why diamonds are worth money while a piece of sandstone of the same size is worthless. If, then, we look at the position of angels and men in the plan that God has established in this universe, we begin to understand the very practical use of our brotherhood with the angels.

We know that God did not create this world without any purpose in mind. On the contrary, reason and faith teach us that God engaged in the work of creation to share

His own divine goodness with other beings as far as that was possible. Intimately connected with this end is the happiness of man, a happiness which in the present order means union with God in the Beatific Vision. Now, while we cannot frustrate the first purpose of God, since by our very existence we share in the perfections of God; unfortunately for us we can, by the wrong use of our free wills, very effectively prevent God's second and conditional intention from being realized. Indeed, without special help from God, it would be extremely difficult for us not to frustrate this end and thus lose our eternal happiness.

However, it is hardly becoming God's dignity and man's liberty that God should constantly step in to keep us on the right path. A wise employer does not try to handle every department of his business himself. He uses foremen and intermediaries. He keeps a watchful eye on the work as a whole to see that things go as they should, but he leaves his men to work together to accomplish the task undertaken. This is what God has done. He designs the whole operation and then allows His creatures to work together, the lower helping the higher, and the higher directing and watching over the lower. As St. Thomas puts it, "God directs lower creatures by the higher, not because of any defect in His power, but out of the abundance of His goodness, that He might also give to creatures some of the dignity He enjoys as the cause of all things."

Now we begin to see the value of our connection with the angels. Looking at God's providence in its completeness we should be surprised if He did not use the angels to assist us in reaching our last end. If God has communicated so much of His infinite perfection to our elder brothers, is it not reasonable that He should also allow them to assist Him as the cause of all things? Is it not just what we should expect of God's goodness that He would

arrange for the more perfect members of His family to guard and help the less perfect members?

A Consoling Doctrine

If we have any doubt about the matter, we need but examine Scripture and the teaching of the Church. In the Psalms we read, "For He hath given His angels charge over thee; to keep thee in all thy ways." And again, "The angel of the Lord shall encamp round about them that fear Him; and shall deliver them." It was for this reason that Christ warned the Jews not to despise the little children, those seemingly unimportant mites. "See that you despise not these little ones, for I say to you that their angels in heaven always see the face of my Father Who is in heaven." Fathers and theologians have so insisted on the doctrine that every man has a guardian angel that we cannot doubt this fact without the greatest rashness. *The Catechism of the Council of Trent* also illustrates this truth in a homely way. It reads, "For as parents, if their children have occasion to travel a dangerous way, infested by robbers, appoint persons to guard and assist them in case of attack, so does our Heavenly Father place over each of us, in our journey toward our heavenly home, angels to protect us by their aid and watchfulness, that we may escape the snares secretly laid for us by our enemies, repel their horrible attacks on us, and proceed on our journey along the road that leads directly to our end. By their guidance we are saved from the devious wanderings into which our treacherous foe might betray us, to lead us aside from the way that leads to Heaven."

Could anything be more consoling than this doctrine at those times when we feel so keenly our own weakness? It teaches us not only to hope for but to expect help from creatures that are more like to God than we are. Obviously,

we should not look for such visible and extraordinary intervention in our problems as Tobias had. Our angels will not appear as young men in shining armor to strike down our enemies as did the angel when Heliodorus attempted to rob the temple of Jerusalem of its treasures. But we can expect the kind of protection that the valiant Judith received. Inspired by God she went with one maid-servant into the camp of the Assyrians who were besieging Bethulia. For four days she dwelt there in the midst of the dangers of camp life until God delivered Holofernes, the leader of the Assyrians, into her hands and she cut off his head. On her return to Bethulia unharmed and undefiled she told her countrymen, "But as the Lord liveth, His angel hath been my keeper, both going hence, and abiding there, and returning from thence hither." No matter how dangerous or difficult our duty may be, the Lord's angel is our keeper and we need have no fear.

Every day our guardian angels protect us from physical dangers, but more important still they ward off spiritual dangers. We go through life constantly assailed by the spirits of evil who lead us into sin. Against these evil spirits, who have lost none of their great intelligence and power, we poor weak men have to struggle. With God's grace we can put them to flight; but what a relief it is to have a spirit equally powerful or even more powerful fighting on our side. What a consolation in the hour of death, when our faculties are weakened and the evil spirits redouble their efforts for a last desperate attack, to have one who will carry on the battle for us. This is the time when our guardian angels are most needed, and in this hour their whole power is devoted to our protection.

Another office of our angels is that of counselor. It was an angel that advised Joseph in a dream to take Mary as his spouse, to take the Child and fly into Egypt, to bring

the Child back again. This is not the way the angels usually speak to us, but they do speak to us just as truly as if we exchanged words with them. Frequently they suggest good thoughts to us in such a way that we quite naturally take them for our own thoughts. They urge us to do good works, and we do not realize that we are being led by the inspiration of our guardian angels. In our afflictions they are close to us to teach us patience and resignation, to fill us with faith, to whisper words of hope in the good with which God will crown our sufferings. In our joys they rejoice with us, they cause in us thoughts of gratitude to God and encourage us to serve Him more faithfully. There is hardly a Catholic who in some perplexing situation has not had recourse to his angel and received from him the advice he sought. It is a frequent experience with all of us, but because our minds are so easily captivated by material objects our counselors sometimes meet stiff opposition in their work.

Scripture calls our attention to another duty of the angels: the offering of our prayers to God—increasing the value of our cold petitions by uniting to them their own ardent supplications. The angel Raphael told the older Tobias, "When thou didst pray with tears I offered thy prayers to the Lord." And in the Apocalypse St. John tells us that he saw an angel who mingled much incense with the prayers of the saints and offered them to God. Prayer, decently offered, is always listened to by God, but prayer fervently offered is more acceptable. Our angels are so closely united to us that our needs become as it were their needs, and our petitions become their petitions; and who can say how often the ardent and undistracted prayer of our angels has obtained for us an answer to our prayers?

And so it goes all through life. From our births to our deaths these untiring guardians stand ready to protect and

guide us. The task that began with our entrance into this life ends only when our souls depart from our bodies. As we prepare to enter the door of eternity the Church prays, "Come forth to meet him, ye angels of the Lord, receive his soul and preserve it in the sight of the Most High." As the body is carried to its last resting place it is accompanied by the words, "May the angels escort thee to Paradise. At thy coming may the martyrs welcome thee, and conduct thee to the Holy City Jerusalem. May a choir of angels receive thee, and with Lazarus, once poor, mayest thou have rest everlasting."

After Death

Strictly speaking, after the last great battle on our behalf against the powers of darkness the ministrations of our guardian angels cease. Now we are beyond the power to be helped by them or to be harmed by the evil spirits. Our course is run, and all that remains is the decision of the Judge. But though their work as guardians is completed, we can hardly imagine that those who have been so close to us for so many years and who have had such an interest in us will cease to care for us. To the Throne of God they lead the souls of their charges. There they step aside while the Judge pronounces sentence. If the sentence be Purgatory, once more the angels take up the souls and bear them to that sad prison. Here the souls must remain until their debts are paid; but it is not unlikely that from time to time they are consoled and encouraged by the visits of their angels. When at last the purified souls come forth, it is to meet their angels who will lead them to the company of the Queen of angels and her Divine Son. What love and happiness the soul and its angel will experience in each other's company is easy to imagine, for they are now doubly dear to one another, and together through eternity they will look

upon the Face of God and marvel at His wisdom that united them so intimately.

Such then is the way that our Father in heaven has ordained that our illustrious brothers the angels should assist us in our journey through life. Modern critics call it a pious remnant of pagan superstition, but to anyone who understands the teaching of the Church about the angels it is clear that the Catholic doctrine has no connection with the pagan attempt to explain the mysteries of nature by the workings of capricious, invisible beings. Neither is this teaching a fairy story to delight children. As we grow older, life loses many of the pleasant aspects that entertained us as children. We get knocked about and learn hard lessons. But no matter how old or how wise we may become, there always remains the beautiful doctrine of the guardian angels that thrilled us at seven and consoles us at seventy.

How about our side of the picture? How are we to repay these guardians of ours? To speak of repaying our angels would be to insult them, for they act solely because of love, and we don't repay an act of love with baser currency. But we do have obligations of love, gratitude, and reverence that we cannot dismiss. St. Bernard dwelt upon these duties of ours in one of his sermons; and we can do no better than to leave this study of the angels with his words in our ears: "What respect this doctrine of the guardian angels should arouse in you, what devotion it should produce, what confidence it should inspire. Respect for their presence, devotion to their unselfish love, confidence in their watchfulness. Wherever you may lodge, or in whatever retired place you may be, respect your angel. Will you dare to do in his presence what you would not dare do before me? Do you doubt that he whom you do not see is present? Then let us be faithful, let us be grateful to such guardians.

They never fail us, they are wise, they are powerful; what shall we fear? And so, brethren, in God let us love His angels affectionately as our co-heirs in the future and as our protectors and teachers, placed over us by our Father, in this life."

PAMPHLET NOTICES

In *Novena to Our Lady of Victory*, the Reverend Raymond A. Punda has arranged a number of very appropriate prayers and hymns for congregational use. The pamphlet bears the *Imprimatur* of the Archbishop of Milwaukee; is published by Lawrence N. Daleiden and Co., 218 West Madison St., Chicago, Ill. No price given on our review copy.

The Servant of God, Brother Meinrad Eugster, O.S.B., is the simple story of the life of a Benedictine Lay Brother whose cause for beatification has been inaugurated. 32 pages. For further information, write to the Grail, St. Meinrad, Indiana.

The Militant Christian Virtues by the very Reverend Ignatius Smith, O.P., is a reprint of an article that appeared in the scholarly Dominican Quarterly, *The Thomist*. Father Smith gives a compact synthesis of the teaching of St. Thomas Aquinas on the stern Christian virtues, particularly of vindictive justice, just anger, righteous indignation, and virtuous contempt of crime. These things, contends the author, demand study now and practice both now and in the peace that is to follow this war. The pamphlet contains a brief discussion outline and a large number of references to the works of St. Thomas. 32 pages; sells for 5 cents a single copy, 50 copies for $2.25, 100 copies for $4.00, postage extra in each case. Write to the National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Patriotic Obedience in Time of War[1]

John C. Ford, S.J.

IN THE Catholic scheme of things all lawful authority comes ultimately from God. The civil rulers of peoples, whether they be kings or premiers or presidents, whether they believe in God or not, and whether they keep His law or not, are nevertheless His ministers when they act within the bounds of their authority. St. Paul is not speaking of believers, but of the pagan rulers of his day when he exhorts Christians thus: "Let everyone be subject to the higher authority, for there exists no authority except from God, and those who exist have been appointed by God" (Romans 13, 1).

And St. Peter likewise: "Be subject to every human creature for God's sake, whether to the king as supreme, or to governors as sent through him for vengeance on evil-doers and for the praise of the good. For such is the will of God that by doing good you should put to silence the ignorance of foolish men. Live as freemen, yet not using your freedom as a cloak of malice but as servants of God. Honor all men; love the brotherhood; fear God; honor the king" (I Peter 2, 13-17). And Our Lord Himself upheld the authority of the Scribes and Pharisees even while He rebuked them, saying: "The Scribes and the Pharisees have sat on the chair of Moses. All things, therefore, that they

[1]Father Ford originally wrote this article at the request of the editors of the *Boston Traveler*. It first appeared in that publication under date of May 26, 1942. It was later reprinted in the *Congressional Record*, May 28, 1942, page A 2139. We reprint it here with the permission of the publishers.

We asked permission to reprint it because, though not written specifically for religious, yet its clear statement of the Christian duties of Obedience and Patriotism will undoubtedly be of use to our readers whether for personal meditation or in their apostolic ministries.—ED.

command you, observe and do. But do not act according to their works . . . " (Matthew 23, 2-3).

Citizens, especially in a democracy, have the right and the duty to inquire into the government's policy, to criticize it, to make efforts under the laws and the Constitution to change it if they disapprove of it. But if they want to practice the Christian virtue of civil obedience they cannot do any of these things in a rebellious spirit. They cannot be so disposed that they intend to disobey when they disapprove. The obedience of a reasonable man is not blind. No virtue can ignore truth. If I know that something is black I cannot say it is white. But obedience does not depend on speculative approval of commands or the policies behind them. Much less does it depend on approval of the personal characters of those in authority. Obedience sees the authority of God in the ruler. *It is the first principle of united action under lawful authority.*

During war time united action is absolutely indispensable. And it can be had only at the price of sacrifices and hardships which will increase rather than decrease as the war goes on. The practice of obedience, then, becomes more difficult just when it becomes most imperative. And if dutiful submission to the cold claims of obedience were our only principle we might easily fail to live up to its requirements.

But there is another virtue which God has placed in our hearts, the virtue of patriotism. A new book has just been published in Boston by the Stratford Company: *National Patriotism in Papal Teaching,* by Father John Wright. It is an intensely interesting and timely work. The moral pronouncements of the modern Popes on the virtue of patriotism have steered a middle course. That excessive patriotism which degenerates into nationalism or racism is condemned. But condemned likewise is the

opposite error, that a preferential love of one's own country is incompatible with international peace. True patriotism is a well-ordered love of one's fatherland. We are bound, says Benedict XV, to love with a *special* attachment those with whom we share a common fatherland. Instinct itself tells us to turn to the fatherland as the source of those rich cultural blessings which we have received precisely because we are Americans and not of any other nation. True patriotism is part of the virtue of charity and like religion itself, says Leo XIII, is one of the "two duties of the first order from which no man in this life can exempt himself," —the love of God and the love of country.

Cardinal O'Connell echoed this Papal teaching in his Easter message this year when he said: "What America offers and gives and maintains for her citizens is a treasure so precious that it is sacred. The preservation of that heritage is to every American a sacred trust, and with the possession of that trust goes the sacred obligation to preserve, defend, and perpetuate it. That is the meaning of true patriotism. The defense of our altars and our homes is an obligation which rests upon every citizen."

It is not hard to obey when we love what is commanded. When the motive of sincere love of country is added to the motive of obedience, burdens that otherwise would seem unsupportable become easy to bear. Love conquers all things. It is a duty therefore, to foster this true love of our own United States of America, so that the natural instinct that attaches us to her will become a deliberate reasonable love of preference permeating all our civic obligations and changing cold obedience to devoted service.

True patriotism does not mean flag waving. It does not include hatred of other nations, whether enemies or allies. Nor does it necessarily include love of the adminis-

tration. Administrations come and go. The fatherland endures. But patriotism does enjoin respect for the executives whom we have chosen to watch over our native land. Above all patriotism does not go about shouting: My country, right or wrong! Like obedience it is not a blind but a reasonable virtue. It faces whatever facts there are, and admits the unpleasant ones when they are really facts. But when the love of country and fellow countrymen is true and deep, it is strong enough to stand the strain that may be put upon it by governmental policies, or what appear to us to be official mistakes.

And so in time of war especially there should be a minimum of captious criticism of officialdom. We are now fighting for our life. The heritage of America is at stake. Only united action will preserve it. For we are fighting enemies who are powerful and skilled and "who are also the enemies of all international law and justice" (Cardinal O'Connell).

I have often heard the objection made that some of our allies are also the enemies of all international law and justice. Russia is meant. This is undoubtedly a fact and an unpleasant one. Russia is not fighting in order to preserve the American way of life. She is fighting, naturally enough, to preserve her own way of life, which at the moment is the way of totalitarian dictatorship. Communistic Russia is anti-democratic, anti-Christian, and anti-God. Her principles, therefore, are the very opposite of all that we mean by American democracy. It would be dangerous folly to close our eyes to this truth. But true patriotism does not have to close its eyes. Those who love their country with true devotion will face the facts realistically, and will not love her any the less because of the cruel necessity that has forced her to make such an ally. The American who really loves his country will recognize that

necessity, will work with all his heart for our own American way of life, and guard it ceaselessly against the insidious infiltration of principles that would destroy it.

It is obvious that in a nation as great and diversified as ours, and in a war like this one, absolute harmony of views cannot be expected. There are bound to be differences of opinion as to methods and aims. And so our hope of *united action* must be based on something higher, stronger, and more universal than our individual opinions. I find that higher principle in the obligatory character of the Christian virtues of obedience and patriotism. They teach us to recognize the authority of God Himself in our rulers, and to respond to an instinct that God has placed in our hearts by loving with a special love the land that gave us birth.

When motivated by these virtues even war-like efforts can be directed to Almighty God. And indeed if we are to master the unhappy fact of war, rather than allow it to master us; if we are to keep it from dehumanizing and brutalizing us, as it easily could, we must find something spiritual and Christianizing in it. The practice of patriotic obedience out of supernatural motives is the Christian answer to the challenge of war.

BOOKS ON TRIAL

Books on Trial is a review of book-reviews, published periodically by The Thomas More Book Shop, 22 West Monroe Street, Chicago, Ill. It promises to be an immense help to librarians who are desirous of getting "clean, wholesome, and meritorious books." Such is the object of the publishers. A genuine Catholic Action project, it deserves cooperation. For further information write to the publishers.

The Supernatural Life

G. Augustine Ellard, S.J.

THE supernatural life may be defined as a participation in the intimate life of God and eventually in that form of beatitude which is peculiar to the Blessed Trinity.

Every Christian knows that there are communications of life within God. The Father begets the Son intellectually and gives Him the whole of the divine life. In turn the Father and the Son produce the Holy Spirit and give Him also the whole of the divine life. There the communications of the divine life might have ceased. But, most graciously and generously, the Divine Persons decided that they would grant a share in that life to angels and men After Adam and Eve had received it and lost it again for themselves and their posterity, the Incarnation of the Son was devised as the grand means of restoring it to men. Thus to the Incarnation of God there corresponds a certain deification or divinization of men. It is this deification of men which we hope to explain somewhat in this article.

Life in general may be described as the power of self-motion. The acts that characterize life begin from within. Where no such activity can be discerned, it is concluded that no life is present. Thus, if a man were noticed not to initiate any movement whatsoever, not even a heart-beat or a respiration, he would be pronounced dead. Besides beginning from within, vital activity, at least if it be normal, generally produces an effect within the agent also, and indeed for the better. Every heart-beat or respiration leaves one a little better than one would be without it. Hence, life may also be said to consist in the power of self-perfection. Only living things can make themselves more perfect. This definition is not quite suitable for God. He

does not change, nor can He become more perfect. Divine life is that excellence in God whereby, in accordance with His nature, He acts, and by this activity *is* perfect.

In everything that lives, we can distinguish the substance or nature, which is fundamental; the vital powers or faculties by which it acts or moves and perfects itself; and lastly, vital activity itself. To illustrate: when a man is sound asleep the whole of his substance or nature—body plus soul—is there, resting; his power to see, for example, is suspended; when he awakens again, he will actually see.

Degrees of Natural Life

Of life that is natural, that is, proportionate to the nature of the being in which it is found, we know of five grades or degrees. They are: vegetative, animal, human. angelic, and divine life.

All members of the vegetative kingdom show their powers of self-motion by nourishing themselves, by growing, and by reproducing their kind. Besides having these three functions, animals can also move about freely, and especially they have the life of knowledge that comes through the five senses, and the corresponding life of the sense-appetites. In the light of that knowledge they experience various emotions and desires, and regulate their movements.

Men have all the vital functions of plants and animals. and in addition they have the life of reason and of the will. This is their characteristic mark and that which raises them incomparably above mere animals.

Thus far the gradation is clear and neat. In the purely spiritual realm we find two natural forms of life, the angelic and the divine. Purely spiritual life has only two great functions, intelligence and volition. In contrast to men, who are said to be rational, because they come to most of

their knowledge by reasoning, that is, by proceeding from premises to conclusions, the angels have intuition, that is, a simple, direct, view of things, even of spiritual realities and truths. Whereas we can have only an indirect knowledge of spirits and spiritual things, the angels see them as easily and immediately as men perceive one another.

Immeasurably above angelic life is the fifth and final grade of natural life, that of God Himself. Being purely spiritual, it also consists in understanding and willing. But whereas that of angels is limited, the intelligence and will of God are infinite. They must have corresponding and proportionate objects which they alone can reach. As a matter of fact, these too are infinite. Thus the divine intellect has an infinite intuition or view of all truth, infinite and finite. This is followed immediately by a similar infinite love of all goodness, and by a like fruition of all beauty. These three great acts, vision, love, and fruition, of the Infinite, and of all that is finite, constitute the inner life and beatitude of God. If God had chosen not to create a world, they would make up the whole life of God. By revelation we learn that the inner life of God is not quite so simple. Infinite vision of infinite truth in the Father begets an infinite word or mental expression of that truth, that is, the Son. Infinite love of the infinite goodness in the Father and Son produce the Holy Spirit, the term of that love. Thus, in spite of the absolute simplicity of God, there is in the one divine nature a trinity of persons, and though God is unique and without equal, there is a certain companionship in the one Deity. What we may call the external life of God consists in creating and governing the world, and it culminates in sanctifying and beatifying angels and men.

These are all the natural forms of life. We might suspect that none other is possible. But by faith we come to know of a sixth form, which, however, is not natural, but

supernatural. It does not come from within, but is superadded from above; it is superhuman and even superangelic.

Supernatural Life

Men can, to some extent and in an external way, "elevate" lower forms of life. By skilful cultivation or by using special artificial means, they can enable plants to bring forth more beautiful flowers or better fruits than those plants left to themselves could produce. In this connection the processes of grafting are particularly noteworthy; by them new and very excellent kinds of fruit can be obtained. In grafting there is a real composition of diverse forms of life. Domestic animals are advanced in various ways by human aid. As things are now, milady's little poodle lives in a warm dry apartment, without effort on his part receives at regular intervals just the right quality and quantity of scientifically manufactured dog-food, and sleeps in a comfortable little bed of his own; and if he should be injured or fall sick, he would be taken off to the dog-hospital and enjoy the refinements of modern veterinary medicine and surgery. In a purely natural state he would have no protection from the elements, he would eat what he could catch, if he could catch it, and when he could catch it; and if anything serious happened to him, he would have to linger in his pain until death released him, coming perhaps in the form of a stronger animal to devour him. Among men, a king may marry a commoner and raise her to royal rank and dignity. A wealthy man may adopt as his son and heir a penniless orphan. The learned can share their learning and intellectual satisfactions with the unlearned. In all these cases there is a certain elevation of one's plane of life, and a participation in the life of those who have been living on a higher plane. What men cannot do to lower forms of life is to elevate them internally, that is, to give them a new kind of intrinsic vital power.

If a mere plant could be made, for example, to see, like a dog, that vision would be supernatural in the plant, though it is natural in a dog. If a dog could be made to reason, like a man, that reasoning would be supernatural in the dog, as it is natural in a man. If a man should be enabled to perceive spirits as angels do, that perception would be supernatural in the man, as it would be natural in an angel. Now then, if a man could by some special dispensation be given the power to do something that is characteristic of the Divine Persons and peculiar to them—for instance, to have an intuition of the divine essence—that again would be supernatural in the man, as it would be natural in the Trinity. Such an intuition would be supernatural in an angel also. Participation in a vital perfection belonging to a higher creatable nature, for example, for a man to hold converse with an angel, as was granted to St. Francis of Rome, is said to be supernatural in the relative sense. Participation in a perfection belonging only to the uncreated and divine nature, for example, immediate vision of the Divinity, is called supernatural in the absolute sense. This is the meaning which we shall attach to "supernatural" hereafter in this article.

Now it should not be difficult to see what is meant by the supernatural life. It consists simply in this, that by a peculiar exercise of omnipotence and of divine munificence, God enables men and angels to share in those three great vital functions which are natural only in the Divine Persons. Men are made to participate in that kind of life, and eventually in that kind of beatitude, which are naturally characteristic only of God himself. They are empowered to have a direct view of Infinite Truth itself, a corresponding love of the Infinite Goodness, and a similar fruition of the Infinite Beauty. Thus they have a share in the life and beatitude of the Blessed Trinity. That they do so, is very

clear at least for the Blessed in heaven. They possess the supernatural life in its full development, in its maturity. Only in the light of this stage of it, can it be well understood. One could more easily judge of trees from their seeds or animals from their embryos than understand the supernatural life by studying it merely in its first and lowest form.

Beatitude

If we compare the supernatural life in its beatific stage with God's own life, we shall note certain likenesses and certain differences. In general, the objects are the same. It is the same Infinite Truth which is seen and contemplated by God and the Blessed. The same Infinite Goodness is loved by God and the Blessed. It is the same Infinite Beauty that enraptures both God and the Blessed. But in God the vision itself is infinite and comprehensive or exhaustive, whereas in the Blessed their act of vision is finite and not exhaustive. Similarly, in God love and fruition are unlimited, but in the Blessed these acts are limited and proportionate to their vision. In the Father, Son, and Holy Spirit there is the *plenitude* of the divine life and beatitude: in the beatified, a *participation* of that life and beatitude. They have the same thing, but not in its fulness. Their participation may be compared to the share that the First Lady of the Land has in the dignity of the President, or to the part that a son has in the wealth and station of his father, or to the sharing of pupils in their teacher's learning. In God there is the *original*, so to speak, of the divine life; in those in heaven with Him, a copy, *likeness*, or assimilation to that original. In God, vision, enjoyment, and love are natural and all substantially identified with the divine essence; in men or angels these acts are graciously superadded to their natures, and they are not substantial. What

God has of Himself and by nature, the beatified have by favor and grace. Man becomes an adoptive son of God, but not a natural Son, like the Word.

Deiform beatitude is incomparably superior to natural angelic beatitude. The angels who are in heaven now do, as a matter of fact, enjoy supernatural bliss. They have it because they were gratuitously raised to the supernatural order, like men, with the gift of sanctifying grace. If they had not received it and if in their period of probation they had remained good, they would now be in a state of *natural* angelic beatitude. In that condition their knowledge, love, and enjoyment of the Supreme Truth, Goodness, and Beauty would be mediate, that is through a medium (their own essences); and though it would be an inexpressibly happy state, there would be nothing in it of the immediate vision of God which they now have and which makes them immensely more blessed. Of course their love also would be of another kind, and so would their enjoyment of the divine beauty. The greatest angel that God in all His omnipotence could create, endowed with all possible gifts and privileges except grace, and given the highest possible measure of the beatitude that would be natural to an angel, would indeed be inconceivably happy, but immeasurably below any creature enjoying the minimum of God's own special kind of bliss and glory.

Likewise, if men had not been elevated to the supernatural order and destiny, and if throughout their probation they had remained morally good, after death they would be admitted to a state of natural human beatitude, that is, happiness proportionate to the capacities and merits of human nature. They would be united to God through knowledge, love, and fruition. But this knowledge, being in accordance with the nature of the human spirit, would be rational, abstractive, discursive. They would

know the Creator, not directly and immediately or from Himself, but from His works and effects. Given such and such artistry, the Artist who made it all must be as perfect and lovely and admirable, and even more so. And of course their love of God and their enjoyment of His beauty could not go beyond the limits and character of their knowledge The relations of man to God would be different from what they are now: he would not be a son, nor a friend, nor a spouse of God.

But natural human beatitude would still be *beatitude*, and it is well to try to suspect to some incipient extent what that means. Even naturally the human mind and soul have certain capacities and needs and longings for the Infinite; that is why no quantity and no quality of created goods, however great, can satisfy the human heart. In any form of beatitude all aspirations and desires would have to be satiated, and completely so. One would know everything that one would like to know—think of how much that would be, and what an intense thrill it would bring!—and one would have everything that his heart could desire. Any kind of beatitude would involve perfect satisfaction, and that forever.

Since in this mad world we can never have anything even remotely like a beatific experience, the only way in which we can attempt to gain some slight inkling of what it would feel like to be enjoying beatitude, is to gather together in thought all the pleasures and joyful experiences that we have ever had, to add to them all the possible delights that we can imagine, and then say, "After all, beatitude is something incomparably greater and grander and more glorious than all that!" To possess angelic beatitude would be something marvelously greater still! What then must it be to share in the inconceivable divine beatitude of the most Blessed Trinity! "What eye hath

not seen, nor ear hath heard—what hath not entered into the heart of man—all these things hath God prepared for them that love him" (I Corinthians 2:9).

Grace, the Seed of Glory

The supernatural life, or the process of deification, exists in two stages of evolution. The fully developed or mature stage is found in the Blessed in heaven; the other, still imperfectly developed and still immature, is found in the Just, that is, in those who are adorned with sanctifying grace in this world. Fundamentally it is the same life that animates both, even though the observable differences may lead one to think the contrary. "Behold what manner of love the Father hath given us, that we should be called children of God; and such we *are*. . . . Beloved, *now* we are children of God, and it hath not yet been manifested what we shall be. We know that if he be manifested, we shall be like him, because we shall see him even as he is" (I John 3:1, 2). "Grace is the seed of glory."

That one and the same life can present very diverse appearances, is easily shown from biology. Compare, say, an orange seed germinating in the ground and the beautiful blossoming orange tree that it will be in due time; or the ugly caterpillar crawling in the dust and the lovely butterfly flitting about later; or the tadpole and the frog; or, the case that pleased St. Theresa so much, the repulsive silkworm and the delightful little white moth. Do little birds that are just breaking out of their tiny eggs have that kind of life that is characterized by flight? There is something analogous in every human life. Is there reason in a little child or infant? Evidently in some sense there is. Otherwise, he would not be a little rational animal nor possess human dignity nor have rights nor be the term of obligations on the part of others. One may go further and point

out that there is identity of life in a perfect man and in the microscopic little embryo in his mother's womb that once was he. When the child grows up, he will still be the same being, the same person; and, though his life will be different enough, it will not be another life. Reason is there, but it is latent, undeveloped, not yet full-grown. Though he cannot reason now, before long he will; and notice that every normal act by which his development is promoted contributes to bringing about his full-fledged life of intelligence.

So a man with sanctifying grace in this life cannot see God now, but with every act that increases that grace, his power to behold and to enjoy God in eternity is enhanced. In the life of the Blessed in heaven and the life of the Just on earth, the fundamental principle from which all activity issues is the same, namely, sanctifying grace. The infused virtues, the quasi-faculties by which that activity is exercised, are the same, except that in the case of the Blessed, in place of faith and hope, there is the "light of glory." This is the highest and last grace to be received, and upon its reception beatific life at once begins. The "light of glory" is a participation in the intellectuality of God, immediately enabling one to contemplate the Infinite. It is often compared to a telescope or microscope. The activities of the Blessed and of the Just are of course different, but intimately related. Even here, in faith there is a certain participation in the divine knowledge that no creature could attain by any natural effort; acquaintance with the mystery of the Trinity is an instance of it. Corresponding to actual possession of God in heaven there is here, in the virtue of hope, a right to that possession and a happy anticipation of it; neither of these could be natural in any creature. The same charity persists throughout both stages of the supernatural life. Between the beatific acts of those in heaven

and the supernatural acts of the Just there is a certain community or proportion, an identity in being or, so to speak, in material, in virtue of which every supernatural act performed here is a preparation for beatific activity or an increase of it. Every meritorious act now means more of the vision of God in eternity. It is to establish this community or proportion in super-nature between supernatural acts here and divinely beatific activity there, that supernatural grace is absolutely necessary for every salutary act. "Without me you can do nothing" (John 15:5).

Difference between Natural and Supernatural

Suppose that a man and a horse are looking at the same thing: the physiological processes of vision, in eyes, nerves, and brain, will be about the same in both. In the horse there will not be more than the sensation of vision, but in the man the vision will be immediately and naturally followed up by a spiritual idea, immensely different in being and character from the horse's or even the man's phantasm. In some similar way, in the natural man, not elevated by grace, there will not be more than his natural acts, whereas in the supernaturalized man acts which appear to be the same or nearly the same will be followed up eventually and, as it were, naturally, by beatific acts like those which constitute no less than the beatitude of God. Grace really gives men a new and fourth kind of life, and to the angels a second kind: a deified life.

A fervent supernatural man may wonder why, if thus there be divinity in his acts, why in fact, if he be, so to speak, full of divinity, he does not feel conscious of it. If he did, his life of faith would be quite different. He has to take it on faith, like the real presence of Christ in the Eucharist, that his supernatural acts are immensely different from his natural acts. All human knowledge comes through the

senses; we have no direct apprehension of spiritual realities. Even the spirituality of the human soul is not perceived, but proved by reasoning from the character of its acts. It is still more impossible to experience spiritual realities that are supernatural, and just because they are supernatural. Certain mystics, namely those who are in the state termed technically "the mystical marriage," are said to experience habitually the fact that their supernatural activity is a participation in the life and activity of God.

Unconsciousness of a gift is no sign that it does not exist or is not present. A baby boy born to the Queen of England would have royal dignity of the first magnitude and immense imperial rights, and at the same time know nothing of them. Some years ago the Dionne quintuplets possessed an absolutely unique distinction, to say nothing of much money, and they were the cynosure of world-wide attention, but it all made slight difference in their little consciousnesses.

Wherever there is a distinct sort of life, there must also be a difference of underlying structure. If the activities or functions, that is, the physiology, be different, there must also be an anatomical difference. Elephants and mice cannot have the same joys and sorrows. Neither can rabbits and eagles, nor alligators and kangaroos. Nor can men with rational souls and animals without them. Men with the experiences of the supernatural life and men without them cannot be just the same in structure.

Elements of Supernatural Organism

Theologians generally consider that there are fifteen elements in the permanent organism or mechanism of the supernatural life. Among these sanctifying grace is first and fundamental. Sanctifying grace is best conceived as a participation in the divine nature, that is, in what we dis-

tinguish as the fundamental principle of vital activity in God. It is to the supernatural life approximately what human nature (body plus soul) is to our natural human life. It is the substratum or basis or root, out of which everything in the supernatural life somehow comes. It is often compared to the soul: as the soul is the principle of human life, so sanctifying grace is the primary internal principle of the supernatural life. One who has it will also have everything else.

Every living nature must have vital powers or faculties also. For example, dogs have the power to see, hear, and so on, even when they are not exercising those powers because, say, they are asleep. Men have power to think and will, even when they are not using those faculties. The faculties of the supernatural life are the infused virtues. They give one the permanent power to act supernaturally, in a way that is somehow divine. They are not, like natural virtues, dispositions acquired by practice, to act with readiness and facility. They are really new powers to do something quite different and superior. Commonly seven infused virtues are enumerated, three theological and four moral.

Activity of the theological virtues unites one directly with God. Faith is the intellectual theological virtue, the faculty of knowing supernaturally. It gives one a participation in knowledge that is peculiar to God and naturally not accessible. In the light of it, the supernatural life is intelligently, consciously, and freely lived. Hope makes it possible to desire and to seek the Supreme Good in a way that is supernatural. It gives one a sort of anticipated possession of God and the beatific life. "Whoso hath this hope on him, halloweth himself, even as he is hallowed" (I John 3:3). Charity enables one to love the Infinite Goodness supernaturally, and is a participation in God's own mode

of loving. Without it one could still love God, but naturally, not supernaturally. The infused moral virtues—prudence, justice, temperance, and fortitude—give one the power to use creatures rightly and in a way that is positively conducive to the beatific vision of God.

The gifts of the Holy Spirit—wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord—are so many more permanent super-faculties. They dispose one to follow the instinct and motion of the Holy Spirit, as the infused moral virtues dispose one to follow the dictates of reason enlightened and elevated by faith. The gifts are more passive than the virtues, and their operation as contrasted with that of the virtues is often likened to that of wind upon the sails of a ship, whereas exercising the virtues would be like rowing. The effect of the gifts, at least when highly developed, may be compared to the incommunicable skill of a genius in music: he can teach the technique—corresponding to the virtues—but that superior, indefinable something that comes with genius he cannot impart to another. In the more advanced degrees of sanctity and contemplation the gifts are especially active and important.

Actual grace is the counterpart to activity in the natural life. It puts a certain divinity into one's activity. Unlike the forms of grace hitherto considered, it is not a habit, not something permanent. Like any particular form of activity, it comes and goes. Hence it cannot be found in a sleeping person, for example, nor in a baptized infant, nor in the mentally deranged. As sound stimulates one's ears to hear, *prevenient* actual grace comes, when the occasion is apt to stimulate one's natural and supernatural faculties into action. It arouses, or consists in, such ideas in the mind and indeliberate impulses in the will as are conducive to one's spiritual advancement. In this sense

actual grace enters into consciousness, whereas none of the other kinds of grace do. Where there is no thinking or willing that makes for salvation, there is no actual grace at work. If then one respond to the stimulation, consent of the will and execution of the decision are made with the help of *concomitant* actual grace. Since consent is from the will, it is vital, free, and human; since it is also from grace, it is divinized. Grace makes one think and will like God.

An example may help to illustrate the functioning of grace. Suppose that Doctors A and B, while driving in the country, happen to come upon a man who has just been seriously wounded in an accident and is lying in great distress beside the highway. This is the apt occasion. Dr. A is an agnostic, but a kindly man, whereas Dr. B is a devout Catholic and in the state of grace. It is proper that the doctors should do what they can for the injured man, whether they will be paid for it or not. Such is the fact; so God judges and wills. In this simple case, naturally and without grace, any kind-hearted man could make the same judgment and feel inclined to give his aid. Dr. A responds to the occasion generously, and his act is one of natural nobility. It may even be said that he judges and wills as God does. But it is all in the natural order, there is no divine entity in it, and he cannot expect as a result an increase of the beatific vision. Dr. B joins Dr. A in helping the man. Presumably his acts, apparently similar to Dr. A's, will be supernaturalized by grace. If his motive be supernatural, they certainly will. Then grace will enter into the acts of mind and will by which he sees the need of giving aid and feels inclined to give it. Thus far prevenient grace in some sense will be at work. Then he would deliberately decide to help the injured man, and this decision would be made with concomitant grace. The appropriate infused virtues or gifts, in this case at least charity and pru-

dence, would be operative, and the whole process would be sustained and dignified by sanctifying grace. Dr. B's acts of judgment and will would be like God's, not only in their character as judgments or volitions, but also in the very entity which constitutes them and places them in the order of being of the beatific vision. The contrast between a supernatural act and a natural act may be compared to the difference between a consecrated host and one that is not consecrated. Though there may be little or no observable difference, the real, interior difference is very great indeed and is known, not by experience, but by faith.

Conclusion

Thus far little or nothing has been said about what we might call the properties of the supernatural life: the dignity that belongs to an adopted child of God, the plane of intimacy with God on which such a child is entitled to live, membership in the Mystical Body of Christ, and so forth. Nor have we given a complete idea of the workings of actual grace. For the adequate portrayal of the supernatural life in all its phases, a treatment of these subjects would be necessary; but this treatment would take us far beyond the limits set for the present article.

However, one practical and valuable conclusion may well be mentioned here. Granted that the supernatural life is a real participation in the life and activity proper to God, it is easy to see what its supreme law must be: to imitate God, as far as possible; to think and judge and will as He thinks and judges and wills; and to cooperate with Him in carrying out, as far as depends on us, His most magnificent cosmic plan, for His eternal glory and for the deiform beatitude of His rational creatures.

Supplying Days of Absence from the Novitiate

Adam C. Ellis, S.J.

THE CHURCH is very solicitous about the proper training of novices in the religious life. Hence she demands of all religious institutes that they devote at least one entire year to the spiritual formation of candidates before the profession of vows, and this *canonical year* of novitiate is a requisite for the validity of the first profession of temporary vows (cf. canons 555 and 572). An absence of *more than thirty days* interrupts the canonical year, and the novitiate must be started over, even though the novice remained outside the novitiate house with the permission of superiors and for grave reasons (cf. canon 556, § 1).

When the days of absence do not exceed thirty it is desirable, and in some cases necessary, that they be supplied before the profession of first vows. Here is the text of the Code regarding such days of absence:

"If the novice, with the permission of superiors or constrained by force, has passed more than fifteen days but not more than thirty days even interruptedly outside the precincts of the house under the obedience of the superior, it is necessary and sufficient for the validity of the novitiate that he supply the number of days so passed outside; if for a period not exceeding fifteen days, the supplementing for this period can be prescribed by superiors, but it is not necessary for validity."

How are days of absence counted? Canon 32, n. 1 tells us that a day consists of 24 hours counting continuously from midnight to midnight. Hence parts of days are not counted as canonical days. If a novice goes to a hospital on Monday morning, and returns to the novitiate on Saturday afternoon of the same week, he has been absent for *four* days only. Monday and Saturday are not counted since

the absence on those days did not amount to a period of 24 hours counting from midnight to midnight.

When must the days of absence be supplied? When they *exceed fifteen,* but are not over thirty. Hence if a novice has been absent exactly fifteen days, it is not required for the validity of the subsequent profession that these days be supplied. However, it is well to note here that *all* days of absence, *whether continuous or not,* must be *counted.* Every period of absence from midnight to midnight counts as a day of absence, even though these periods of absence be separated by months.

How many days of absence must be supplied? If the novice has been absent more than fifteen days, *all the days of absence* must be supplied. Thus, if a novice had been absent twenty days, it would not suffice to make up five days. The *total* number of days of absence must be supplied before the novice can make a *valid* profession.

Are there any exceptions? No, there are not. Even though the novice is absent with the permission of his superior or constrained by force, the days of absence must be counted. Thus, if the novices have a villa in which they spend some days during the summer together with the master of novices, these days are counted as days of absence, since a villa is not a novitiate house. On the other hand a distinction must be made between the novitiate house and the novitiate proper, or that part of the house which is destined for the exclusive use of the novices. The canon says that days spent *outside the novitate house* must be supplied; it does not say that days spent outside the precincts of the novitiate must be supplied, if the novice remains in the house in which the novitiate is located. For example, if a novice who is seriously ill is transferred from the novitiate quarters to the community infirmary which is located in another part of the house, the days spent in the

infirmary outside the novitiate quarters would not be counted as days of absence, since he remains in the house in which the novitiate is located.

While it is true that canon 556, § 4 states that the novitiate is not interrupted by the transfer of a novice from one novitiate house to another of the same institute, it is equally true that the days spent on the journey from one novitiate house to another must be counted as days of absence (cf. Code Commission, July 13, 1930). There is no contradiction here. It is one thing to say that a novice who has begun his novitiate in one novitiate house of the institute may *continue* that novitiate in another novitiate house of the same institute, for instance, in that of another province. It is quite a distinct thing to say that the days spent in traveling from one novitiate house to another must be counted as days of absence from the novitiate. As a matter of fact the novice is absent from the novitiate house while he is making the journey to the second novitiate house, hence these days must be counted as days of absence. The contrary opinion which was held by some authors is no longer tenable after the decision of the Code Commission mentioned above.

Absence of fifteen days or less. If the number of days of absence does *not exceed fifteen,* it is not necessary for the validity of the subsequent profession that they be supplied. However, the Code permits the superior to prescribe that these days of absence be made up, but not under pain of invalidity of the subsequent profession. The superior is *not obliged* to require the supplying of these days of absence. Thus he may allow a novice who has been absent fourteen days because of illness or for some other just reason to take his vows together with his class at the end of the canonical year.

Absence during second year of novitiate. The legisla-

tion of the Code applies to the first or canonical year only. It is left to the constitutions of each institute to regulate absences during the second year of novitiate. The *Instruction on the Second Year of Novitiate,* issued by the Sacred Congregation of Religious on November 3, 1921, permits the novice to leave the novitiate house for training in the works of the institute and for the testing of his capabilities. This permission is granted, however, only on condition that the constitutions allow the novice to be thus trained and tested in another house of the institute. Furthermore, the *Instruction* prescribes that the novice must be recalled to the novitiate house at least two months before the day of profession in order that he may prepare himself properly and strengthen himself in the spirit of his vocation.

Conclusion: In this commentary on canon 556, n. 2, we have stated the requirements of the law regarding the supplying of days of absence from the novitiate. We have seen under what conditions such days of absence must be made up in order that the subsequent profession be valid. In other cases such days of absence need not be supplied unless superiors so prescribe. Only complete days of 24 hours, counting from midnight to midnight, are counted as canonical days. This does not mean that superiors should disregard the spirit of the law which demands that the novices spend the entire time of the canonical year in the novitiate, and undergo the strict training prescribed in other canons of the Code. To allow a novice to spend hours of the day or night outside the novitiate house in the performance of the works of the institute, or in attending classes, is contrary to the spirit of this legislation, even though these periods of absence do not amount to full canonical days, and consequently are not to be counted as days of absence which must be supplied. Such conduct would be detrimental not only to the spiritual wellbeing

of the individual novice, but more so to the morale of the institute as a whole, since the spirit of the institute will be no better than that of its individual members. Superiors can promote the welfare of their institute in no better way than by carrying out the prescriptions of the Church regarding the novitiate, keeping in mind the spirit of the law, "for the letter kills, but the spirit gives life" (2 Corinthians 3:6).

IMPORTANT ANNOUNCEMENTS

(Even if you don't ordinarily read "Important Announcements, please read these;)

Subscription Renewals

Our next issue (November 15, 1942) will be the last number of Volume I of the REVIEW. For the majority of our readers, that will mean the expiration of their subscriptions. If your subscription will expire with that number and you intend to renew it, you can do us an immense service *by renewing now.*

By renewing now, instead of waiting, you will help us to take care of the renewals more efficiently and to make more accurate calculations for the printing of Volume II.

Just send your check or a money order, together with your name and address. *Thank you!*

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We can no longer supply a complete set of back numbers of the REVIEW. The January and March numbers are entirely out, and there are only a few remaining copies of the other numbers. Many of our recent subscribers want the back numbers. Perhaps *you* can help them.

If you do not intend to save or bind your back numbers, you may be willing to give them to these new subscribers. If you wish to do this, you may send the back numbers to us, and we will transfer them *gratis* to the new subscribers who have requested them.

THE EDITORS.

The "New Commandment" of Love

Matthew Germing, S.J.

THE gospel written by "the disciple whom Jesus loved" has been styled a spiritual gospel. It was so designated already in the time of Clement of Alexandria (150-220 A.D.). Several reasons may be assigned for the designation, but the one that is pertinent to this article is the fact that St. John tells us so much of the love of God and the neighbor, and does so in the very words of our Savior. "A new commandment I give you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love for one another" (John 13: 34, 35). Our Lord did not mean that the precept of loving one another had not existed in the Old Law, but that He was giving His disciples a new standard and a new motive in observing it. They were to love one another as He had loved them, that is, with the same kind of love, though they would not be able to love in the same degree. And this love was to be a test of their adherence and loyalty to Him. Again, "As the Father has loved me, I also have loved you. Abide in my love. If you keep my commandments you will abide in my love, as I also have kept my Father's commandment and abide in his love . . . . This is my commandment that you love one another as I have loved you. Greater love than this no one has, that one lay down his life for his friends. You are my friends if you do the things I command you" (John 15:9, 10, 12-15).

And in his Epistles the beloved disciple again and again recurs to the subject of love—love of God and of the brethren. "This is the message you have heard from the beginning, that we should love one another . . . He who does not

love abides in death . . . My dear children, let us not love in word, neither with the tongue, but in deed and in truth . . . And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he who keeps his commandments abides in God, and God in him" (I John 3:11, 15, 18, 23, 24). "Beloved, let us love one another, for love is from God. . . . He who does not love does not know God; for God is love . . . In this is the love, not that we have loved God, but that he has first loved us and sent his Son a propitiation for our sins. Beloved, if God has so loved us, we also ought to love one another" (I John 4:7, 8, 10, 11).

Special Import for Religious

There is no mistaking the import and force of these words. Love of one another is not a counsel of perfection; it is a commandment in the strict sense of the word, a commandment which our Savior emphasized by frequent repetition just as a teacher is wont to emphasize an important point in a lesson. There is, probably, no gospel precept which He inculcated with more frequent and loving insistence than the commandment of love. This alone is clear evidence of its supreme importance in the Christian life. For persons consecrated to God, devoted to His special service and leading a common life, the importance of mutual love can hardly be exaggerated. It may be said without hesitation that the happiness of a religious community depends largely on the practice of this virtue. Brotherly love in a house means that its members think and speak well of one another, are kind and considerate and patient in their relations with one another, ever ready to serve and accommodate whenever there is need or occasion. Where this spirit reigns, there reigns the peace of Christ—the peace which the angels announced at His birth and

which He Himself bequeathed to his Apostles when He said: "Peace I leave with you, my peace I give to you." When the members of a community live in charity, they possess this peace of Christ and experience the truth of the saying of Holy Scripture: "How good and pleasant a thing it is for brethren to dwell together in unity" (Ps. 132). Then they do their best work for the cause of Christ, for their own perfection, for one another and for the common good.

I do not mean to say that peace and charity remove all the hard things from their path in life. They do not. Hardships remain, and difficulties may remain. The religious life is not an easy life for the natural man. This we ought to realize from the start. Of its very nature the life of the vows involves restrictions that are irksome at times to flesh and blood, that try a person's good will and the strength of that will. Duties and observances, some of which are naturally distasteful, do not disappear from a community in which charity prevails, but they become easier to comply with. Duties are performed with good will and joy of heart; difficulties are borne as part of the day's work for the love of God by reason of the charity of Christ that reigns within and all around the individual members of such a community. On the other hand, when there is not charity in a group of religious, large or small, then there is aloofness, suspicion, misunderstanding, carping and faultfinding, each looking out for self. And selfishness spells the death of brotherly love.

Highly important and salutary as mutual love is for our home life in our relations with one another, it is equally so in our dealings with people of the world. Worldly interests as such are a matter of indifference to us religious, but there is one big interest to which none of us can be indifferent—the interest or interests of Christ and His

Church. The expression is comprehensive and apparently vague, but there is nothing vague about its real meaning. It means the spread of the knowledge and love of our Lord Jesus Christ in the minds and hearts of all men. It means the endeavor to do men and women some spiritual good, to make them think and provide for their immortal souls. And as men are so constituted that they are unable to think of their souls while their bodies are ill or starving, it is our duty sometimes to interest ourselves in their bodily welfare also. These are the things to which the religious of all active orders in the Church have once for all dedicated their lives, their every effort of soul and body. When duty carries us into a vast variety of work, much of which of itself is purely secular in character, we must not become confused in our aims and lose our perspective. Our ultimate purpose in all things is spiritual. This spiritual purpose ought to be the very soul of all our external activity. It need not and cannot always be present in our thoughts, but it should never be far removed from them.

Now charity, in the sense of kindness of speech and manner and whole conduct, is a powerful means of doing spiritual good to people of every class and condition. It is a means that lies within the reach of every religious, even of the infirm members of a community. They can do much by their gentleness and patience in the way of spreading the good odor of Christ. Larger opportunities fall to those who are in positions of active duty, whether their work brings them in contact with outsiders or is limited to services within the cloister, where they meet only their fellow religious. All can be kind and gracious in speech and manner, first of all, to their own—and this is of great importance—and then to everyone else.

Externs who know little of religious but now and then have occasion to observe their conduct are decidedly edified

and drawn closer to Christ when they find by actual experience that these men and women in strange garb are invariably kind and considerate, speak well of one another and of other people, are patient and forbearing even in trying circumstances, never petty or selfish, peevish or irascible. It is well for religious to remember that persons of the world when coming to a convent or other religious house are all eyes and ears. Some of them are on the alert to catch a glimpse of the manner in which religious treat one another. They make it a point to observe closely, and they comment freely among themselves and others on what they have observed. Favorable impressions received add to the esteem in which they hold the religious life and are not seldom the cause or occasion of spiritual good in a variety of ways which we never thought of. They clear away anti-Catholic prejudice, possibly develop a latent vocation to the religious life or the priesthood, bring a hesitating soul into the true fold, or a negligent Catholic back to the sacraments. Good example in the matter of kindness rarely fails to produce some beneficial spiritual result, though this result may never become known.

The founders of religious orders were not unmindful of this. Everyone who has read the life of St. Francis knows that he regarded good example as a silent sermon. St. Ignatius went fully as far as the Poverello of Assisi when in the constitutions of his order he reminded his followers that they ought to accomplish even more good by their example than by their preaching. And St. John Baptist de la Salle set down good example as one of the three principal means by which the religious educator was to exercise his zeal in dealing with his pupils.

Don Bosco

Quite extraordinary for the spiritual influence he exerted over others by his kind ways was St. John Bosco,

educator, and founder of two religious congregations in the nineteenth century. He often used kindness as a first approach to boys and young men whom he wanted to draw to better ways of life. One day the Cardinal Archbishop of Turin, interested in John Bosco's educational work, asked him about his methods. The saint's answer was to the effect that it was necessary, first of all, to interest oneself in the boys and their doings. One must be good and kind to them, and thus gain their confidence. "Gain their confidence," mused the Cardinal. "How do you get near them?" he inquired. The two were riding in the Cardinal's carriage through the city of Turin. "Is there any place in this neighborhood," asked John Bosco, "in which there is a group of boys?" "Plenty of them in the Piazza del popolo," replied the Cardinal. And with that he directed the driver to go to the square mentioned. Yes, there were the boys playing a game. As soon as the carriage stopped, Don Bosco stepped out, the Cardinal remaining inside to watch proceedings.

When they saw Don Bosco approaching, the lads scampered away. Their visitor had foreseen that they would do this, but he was able to hail a few loiterers, spoke kindly to them, and their favorable reaction soon brought back the whole group. Then he distributed little presents to the urchins, put in a few questions about their game, their fathers and mothers, and so forth, and said abruptly: "Come, boys, continue your game, and let me join in." Tucking up his cassock he played with them some fifteen minutes. As a seminarian he had been at pains to become an expert player at many games for no other reason than to be ready for just such occasions as the present one. The boys asked him to stay longer, but he must not keep the Cardinal waiting. Before leaving his youthful companions, cautiously and in his usual agreeable manner he spoke

to them about going to church and to confession, saying their prayers, and so forth. As the boys saw him turn to depart, they quickly formed a double line and escorted their guest back to the carriage, which soon drove away amid the cheers of these lusty young Italians[1].

Not all men can do what St. John Bosco did, but all can learn from him the lesson that in order to benefit young people in a spiritual way it is necessary to approach them with a sympathetic attitude, interest oneself in them and their innocent pursuits, and in this way build up confidence.

Love is in the Will

In considering our own charity, we should not think of love as a sentiment, in whatever sense we may understand this word. In reality true love resides essentially in the will. It may exist without any sensible emotion; it may also be highly emotional. This is true of both natural and supernatural love. And the emotion, whether supernatural or natural, may be present but not manifest itself in the sense faculties.

Love, I said, resides essentially in the soul. It consists therefore in cherishing the person loved, appreciating and esteeming him, wishing him well and consequently thinking and speaking well of him, doing him good, as far as lies in one's power. When we do this for a purely natural reason, our love is of the natural type. If, for example, we love a fellow religious because of his or her gifts of mind or disposition—wit and humor, ability of entertaining and amusing others—our love and esteem of such a one is natural. This means, in the first place, that it may merit no heavenly reward. In order that an action may certainly deserve a reward in heaven, the motive itself of the act, even

[1]Auffray, *Blessed John Bosco*, c. 14.

one that is naturally good, must be supernatural. The thought contained in our Blessed Lord's words, "As long as you did it to one of the least of these my brethren, you did it to me," furnishes us such a motive. Secondly, in the case of religious living in community, purely natural love may lead to uncharitableness. For if we associate with those only who are most congenial and entertaining, we shall instinctively avoid others who are less congenial and companionable, and this is selfish and may easily be uncharitable. Brotherly love requires that everyone be agreeable to others to the best of his or her ability. Were Christ our Lord in our midst at recreation time, He would seek out the most lonesome soul in the room, and would comfort and encourage such a one.

Our Savior regarded the natural motives one may have for loving others quite insufficient for His followers. In the Sermon on the Mount we read: "I say to you, love your enemies, . . . that you may be the children of your Father in heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and the unjust. For if you love those who love you, what reward shall you have? Do not even the publicans do that?" (Matthew 5:44-46). All men are the children of God, adopted brothers and sisters of our Lord Jesus Christ, destined for eternal happiness. As St. Paul writes in his first epistle to Timothy (2:4), God "wishes all men to be saved and to come to the knowledge of the truth"—not only Catholics, but non-Catholics too and non-Christians, pagans and infidels all over the world. Not all are in actual possession of sanctifying grace, or faith, hope and charity, or the other virtues, and of the wonderful gifts of the Holy Ghost. But the souls of all of them bear the stamp—so to say—of an immortal and supernatural destiny. We may not exclude them from our love. Nor must we think that they are

incapable of doing good works, or that the good works they do are worthless, do not bring upon them grace and blessing from their beneficent Father in heaven. That would be against the teaching and example of our Divine Lord. The story of the good Samaritan illustrates this admirably. All know the incident as told by Christ Himself. Commentators on the gospel are of the opinion that it is based on facts. This good Samaritan, who took pity on the man lying by the wayside, wounded and robbed, was not a Jew, had not the Jewish religion. In our manner of speaking, he was a heretic and schismatic. But our Savior commended his conduct because of his compassion and charity.

There are many good Samaritans at the present day, men and women who, in spite of their handicap in not having the true faith, devote time and effort and worldly means to the relief of the poor and suffering children of men, who are also the children of our Father in heaven. We should not shrug our shoulders in depreciation of what they do. Anyone who does that may expect to hear from Christ the words He spoke to the self-sufficient lawyer: "Go, and do thou also in like manner." We ought rather to praise charitable works no matter who does them, and give the doers of them credit for a good motive. Who knows that they have not a good intention, even a supernatural one? And even if they are acting from purely natural principles, still natural virtue is better than no virtue at all. Relieving distress is a virtue, at least a natural one. It is a benefit done to others, and God will reward it in some way. The unselfishness of these charitable people may dispose their souls for the reception of the true faith.

The Community is a Family

Every community of religious is rightly called a religious family. Its members bear to each other a relation-

ship analogous to that which obtains between the individuals of a family consisting of father, mother, and children. The bond of union between members of the same religious family is a moral and supernatural one. Not only are they united—as are all the faithful—by the bond of divine charity through which they are incorporated in the mystical body of Christ, but they are closely bound together by their common consecration to God and by their observance of one and the same rule of life. In such a family we expect kindness and charity to abound. And they will abound as long as its members are true to their consecration, and are faithful in observing their rules and regulations and the orders of their superiors, all of which have been wisely ordained for their spiritual and temporal well-being. This in general. But I will add a point which is definite and particular. Religious must be unselfish, unselfish in their thoughts, in their words, and in their dealings with one another. One founder of a religious order wants his followers to be so unselfish as "in all things to yield to others the better part, esteeming all in their hearts superior to themselves, striving to see in everyone the image of our Lord Jesus Christ."

As for the last recommendation, religious will be much helped in this striving if, in their every-day lives, they make a serious endeavor to fix their attention not on what is faulty or less worthy in their fellow religious, but on what is commendable and worthy of imitation. This practice of seeing in others what is good and praiseworthy is not only commendable in itself, but is at the same time an effective means of counteracting the common tendency to think and judge ill of others. In the Book of Exodus (32:22), Aaron speaking of the Jews, says to Moses: "Thou knowest this people, that they are prone to evil." If we restrict the meaning of the statement to speaking and judging

adversely of others, we may say that it is true of well-nigh all men. We find its parallel even in the intellectual order. "The ready belief in falsehood, and the slow acceptance of truth, is among the most observed traits of human nature."[2]

We must beware of the propensity to think and judge unfavorably of others. We must never unnecessarily and deliberately entertain discreditable thoughts either of our fellow religious or of other persons; most of all, must we never express them in words. This would be criticism and criticism is out of place in a religious community. We must not criticise our equals. Our Lord forbids it. "Do not judge," He says, "and you shall not be judged; do not condemn, and you shall not be condemned" (Luke 6:37). We must not criticise superiors; the reason is the same: Christ forbids it. This is the supernatural reason and is all-sufficient. But there are natural reasons also for not criticising the decisions or actions and policies of superiors. They have knowledge and information concerning things to be done which we have not. Moreover, they take into consideration, as they are bound to do, every angle of an event or situation, and the welfare of the whole community, whereas we are often satisfied to view the case from the particular aspect that affects us. Superiors bear heavy burdens for our sakes; we owe them support and cooperation, which we can give them by our ready and willing obedience. Let us heed the words of St. Paul: "I therefore exhort you that you walk worthy of the vocation in which you are called, with all humility and meekness, with patience, supporting one another in charity" (Ephesians 4:2). And these of St. Peter: "Before all things have a constant mutual charity among yourselves; for charity covers a multitude of sins" (I Peter 4:8).

[2]Francis Thompson, *Saint Ignatius Loyola*, c. 12, p. 283.

The Apostolate to Assist Dying Non-Catholics

Gerald Kelly, S.J.

ACCORDING to the doctors, it was certain that the patient would not leave the hospital alive. According to the hospital register, it was equally certain that the man was not a Catholic. In fact, as Sister Mary later discovered, he knew little about God, less about religion in general, and nothing about the Catholic Church. But his disposition was excellent. In the subsequent weeks of his lingering illness he showed eagerness and a great capacity for instruction. He expressed an earnest desire to enter the Catholic Church, was baptized, received Extreme Unction and the Holy Eucharist, and died a truly pious death.

Thus goes the story of the ideal way of providing for dying non-Catholics: to bring them to open profession of the Catholic Faith and to confer upon them the Sacraments that they need and are capable of receiving. It is the *ideal;* at times it is realizable, often enough it is impossible.

Some people are outside the Church through ill-will; all that we can do for them is pray that they will cooperate with the grace of God. Others are outside the fold through an ignorance which will respond to "treatment"—as in the example alleged above. And many are non-Catholics by reason of an ignorance which cannot be removed; either they are convinced that their own religion is all right, or at least they are convinced that the Catholic Church is all wrong.

People can belong to this third class without having any real ill-will. They are non-Catholics "in good faith," as we say. They belong "to the soul of the Church," as some explain it; or, as others say, they are "invisible mem-

bers of the visible Church." Call it what you will, these people can save their souls, even without explicit profession of the Catholic Faith, *provided they fulfill certain minimum essentials for salvation.*

What are these minimum essentials of salvation? Practically speaking, they may be summed up in four acts that involve the free cooperation of a human being with the grace of God, namely, acts of Faith, Hope, Charity, and Contrition. They must be supernatural acts, that is, made with the help of grace, and rooted in a free acceptance of Divine Revelation. Thus, the basic act in this series is *supernatural* Faith, not a vague sentimental thing that many people call faith, not the mere work of human reason, but the acceptance by man of truths revealed by God and *because* they are revealed by God. It is not necessary to make an explicit act of faith in all the dogmas of the Catholic Faith, but to be *sure* of salvation one must believe at least in these four revealed truths: the existence of God, the fact that God rewards the good and punishes the wicked, the mystery of the Blessed Trinity, the mystery of the Incarnation.

Anyone with a truly apostolic spirit will want to help non-Catholics to make these necessary acts. It cannot be left to chance, because God does not work by chance; He works through ordinary human instruments.

The true apostle, therefore, will try to devise a means of providing the dying non-Catholic with this opportunity. But in this apostolic endeavor he will find himself confronted with two serious difficulties; the first being to obtain a brief, yet apt formulation of the necessary prayers, the second consisting in gaining an approach to the non-Catholic without provoking antagonism.

Several years ago, Monsignor Raphael J. Markham, of the Archdiocese of Cincinnati, then professor of Pastoral Theology at Mount St. Mary Seminary, Norwood, Ohio,

worked out a splendid solution to both these problems. First he compiled a formula of the necessary prayers which is admirable for its brevity, adequateness, and simple beauty. Next he had these prayers printed on cards which, though attractive to the eye, contain no reference to Catholicism that might jeoparidze the good cause in the case of a non-Catholic whom long years of misrepresentation had made suspicious of the Catholic Church. These cards can be placed near the bedside, sent through a friend—there are innumerable ways of getting them into the hands of non-Catholics without wakening suspicious prejudice.

Monsignor Markham's venture was first launched on a very small scale. He distributed the cards to his own class and explained the method of using them. Later, someone drew the attention of Archbishop McNicholas to the novel apostolic plan, and he insisted that it get wider recognition. In the subsequent years, the movement has grown immensely, and the results have been most gratifying.

We presume that all religious, particularly those who have occasion to minister to the sick and the dying, will be deeply interested in this truly apostolic venture. Anyone who wishes more information can obtain an explanatory brochure and a few sample cards by writing to one of the addresses given below. The cards themselves, whether plain or hand-tinted, sell at a very moderate price—merely enough to cover expenses. At present Monsignor Markham and his associates are particularly interested in distributing a small, convenient card designed especially for the use of men in our armed forces.

For brochure and cards write to:

(a) Rt. Rev. R. J. Markham, S.T.D., Compton Road, Hartwell, Cincinnati, Ohio. (b) Sisters of the Poor of St. Francis, St. Clare Convent, Hartwell, Cincinnati, Ohio. (c) Sister M. Carmelita, R.S.M., Convent of Mercy, 1409 Freeman Avenue, Cincinnati, Ohio.

Communications

[EDITOR'S NOTE: In our July number (p. 218) we outlined one practical difficulty concerning the spiritual direction of religious and asked for constructive comment and suggestions. We have received many communications on the subject. We cannot publish all in this number, but we are printing as many as space permits. The remainder will be used in the next number. Further comments, either on the original editorial or on the communications printed in the present number, will be welcomed.

Most of the letters concern the direction of Sisters. Considering their number and the fact that their spiritual direction must be limited almost exclusively to the confessional, this was to be expected. However, the readers' attention is called to the excellent communication from a Brother Novice Master that appears in this number. More such letters would be helpful; we have a large number of Brothers among our subscribers.

The editors assume no responsibility for the opinions expressed in these communications. Judge them on their own merits.]

From Priests

Reverend Fathers:

During our seminary days we used to say that all confessors (like all Gaul) could be divided into three classes: confessors who simply said "For your penance say—", confessors who said "Tomorrow's feast reminds us that—", and *good* confessors.

Several years' experience in hearing confessions may have led us to revise that rather hasty generalization. As secular priests we seldom have the duty of hearing the confessions of religious women at the time of their retreat. But upon us as secular priests falls the obligation of being, in most cases, the ordinary confessors of religious women. That office has never been assigned to me, but upon various occasions and for various reasons sisters have come to confession to me, and from this slight experience together with a great deal more thought I have come to conclusions which may answer, in part at least, the questions raised by the editorial *Spiritual Direction by the Ordinary Confessor* in the July 15 issue of REVIEW FOR RELIGIOUS.

That some sort of spiritual direction should be given by the ordinary confessor of religious women can, I think, be considered a proved fact. By their vows and their eager desire to be faithful in all things to those vows religious are placed high in the ranks of the Church. Consequently, they are exposed to greater satanic attacks and need greater assistance. Weekly spiritual direction of some sort is an essential form of that assistance.

But what form should it take? My simple suggestion is that

it is not wise for the ordinary confessor to make a general rule of commenting on the faults confessed. Unless there is something outstanding among them they had better be passed over in silence; as too much emphasis placed on them may result in scrupulosity.

Rather, the ordinary confessor should give positive direction, centering his words and ideas on Our Divine Saviour, *especially as His Divine and Human Natures are manifested to us by the liturgical year*. Such direction counteracts the natural tendency of many religious people, perhaps more especially of religious women, to become self-centered in their spiritual life.

The confessor can exemplify and elaborate this simple advice, but it seems to me that it contains the germ of sound and fruitful direction which can be given by the ordinary confessor of religious.

Signed, etc. . . .

Reverend Fathers:

I am a religious, ordained more than twenty-five years, during which time I have never been without the charge of one, sometimes two, religious communities, as ordinary and extraordinary confessor. Besides, I have given nearly a hundred retreats, most of which have been to religious women.

The heart of your editorial is in the sentence, "The confessor *does not know how* to make the approach; the community does not make it for him."

I think it is the duty of the confessor to make the approach. Personally I have not given the matter of direction so much attention, but very early in the exercise of the ministry, I realized how important it is to help religious to receive the Sacrament of Penance as fruitfully as possible, as an effective means of spiritual progress.

1) For many years I made it a point to give each penitent a few words of encouragement or advice, based on the season of the year, or some practice connected with some approaching feast. (The same for all.)

2) These little talks were later varied and aimed at helping the penitent correct some fault or acquire some virtue. This I consider the first step in making the Sacrament of Penance a very fruitful means of advancing.

3) I frequently make it a point to emphasize that they should endeavor to correct themselves of one fault everytime they go to confession. Sorrow and the purpose of amendment should be centered

on one fault. I frequently ask them what one fault they *are* going to try to overcome for next week.

4) I endeavor to impress upon them the benefit of investigating the roots of sins and of confessing tendencies rather than individual acts, specially never to confess sins for which they are not sorry.

If a confessor proves himself zealous, willing to listen, kind, and above all invariably patient and tactful, practically all religious will correspond and the results will be very gratifying. Most religious fear to be a burden to the confessor by what they may refer to as their petty troubles. If the confessor makes each one feel that he has all the time in the world for them, and that he is interested in each soul's advancement, confidence will be given and a great deal will be accomplished in directing them.

These three books have helped me in solving this problem in past years: *The Confessional*, by Rt. Reverend Aloysius Roeggl, translated from the German and adapted by the Reverend Augustine Wirth, O.S.B., published by the translator, at Elizabeth, N. J. (1882.) *Sacerdotal Meditations*, by Father Chaignon. Meditations 70 to 75 are on the duties and qualifications of a confessor. I make them every year, at least during my retreat. Published by Benziger. *Confession as a Means of Spiritual Progress*, by Scharsch-Marks. Herder, 1935.

Signed, etc. . . .

[NOTE: We might also recommend *The Spiritual Direction of Sisters*, by Ehl-Kirsch. Benziger Bros., 1931.—ED.]

Reverend Fathers:

Acting on the assurance in the July REVIEW that you will welcome constructive comment as to how Father A might be of greater help to his penitents, may I proffer a suggestion or two?

Let the perplexed confessor evince his willingness to give more than mere absolution by some such approach: "Is there any comment I can make on any of these faults?" or "Can I be helpful to you in any of these problems?" or "Is there anything that is a source of anxiety to you?" etc., etc. Numbers of individuals have found such an invitation to share their burden with a willing counselor all that was needed to open the way to eventual peace of soul.

If Father A "heard about twenty confessons in twenty-five minutes" could it be that some of his penitents listened in vain for the *Dominus sit in cordo tuo . . . Misereatur . . . Indulgentiam . . .*

Passio D. N. J. C. . . . ? When a confessor habitually reduces his administration of the Sacrament of Penance to the minimum in effort, it isn't strange that those who kneel before him follow suit.

I should like to amplify both these points and stress still another one or two, but you wisely suggest brevity.

Signed, etc. . . .

Reverend Fathers:

The confessor should be thoroughly and personally interested in his charges. If he be so interested, he should find no difficulty in formulating a question or two that will bring out their degree of religious observance or fervor, upon which he can then build a helpful and constructive bit of spiritual guidance.

Signed, etc. . . .

Reverend Fathers:

The experience I am relating here concerns a retreat-director, not an ordinary confessor; but it may prove helpful to the general subject of spiritual direction by the confessor.

The experience concerns a prominent priest who in his early retreats was said to give "marvelous instructions" but was scarcely mediocre as a confessor. He was told of this and set about to overcome his difficulty, which seems to have been about the same as that of Father A in your editorial. To overcome the hesitancy of the sisters, he asked some question such as this: How's the spiritual life? your meditation? your particular examen? your obedience? In most cases he found that this was sufficient to open the floodgates; the nuns were bursting to say something, but they didn't know how. It was a case of 50-50, the penitent as backward as the confessor.

The opening question was what might be described as "breaking the ice." Next on the program was to have a brief, practical, attractive remedy for the trouble that might be manifested, e. g. "Meditation is terrible." The priest worked these points out; and he has found the method very helpful and successful.

Signed, etc. . . .

From Brothers

Reverend Fathers:

The problem raised in REVIEW FOR RELIGIOUS, Volume I, No. 4, with regard to spiritual direction by the ordinary confessor, has been

our own problem for quite a long time. The solution we have evolved in our house of formation is given as follows:

First of all, we are indebted to the understanding heart of our chaplain for a perfect collaboration between him and the Brother Superior of the community. *This is a matter of prime importance.*

At the beginning each month the Brother Superior proposes to the community the practice of a particular virtue, chosen ordinarily from among those which are recommended to us by our Rules, or of which a more urgent need is felt. He explains this virtue, deriving his inspiration, as concerns practical applications, from the Constitutions, the Custom Book, and the letters of Major Superiors. Then each virtue is divided so that in four successive weeks it may be practiced with increasing perfecton. Here are three examples:

POVERTY: *First Week*, to avoid superfluities; *Second Week*, avoid attachment to what is permitted; *Third Week*, to avoid the useful, the comfortable, the new; *Fourth Week*, to deprive oneself at times of necessities, without of course jeopardizing health.

HUMILITY: *First Week*, to speak well of the absent; *Second Week*, to cultivate an interior contempt of self; *Third Week*, to take joy in contempt; *Fourth Week*, to attribute to God the credit for our success.

CHARITY: *First Week*, to render services at the cost of one's own convenience; *Second Week*, to return good for good; *Third Week*, to return good for nothing; *Fourth Week*, to return good for evil.

The program thus prepared is given over to the chaplain, who, except in rare instances, draws therefrom material for the weekly exhortation he addresses to his penitents. The latter thereupon inform the confessor of their fidelity to the advice received at the time of the preceding confession.

The habit of rendering to the confessor a *spontaneous* account of one's fidelity in following advice should be thoroughly inculcated and developed from the beginning of the novitiate. There is a corresponding obligation on the part of the confessor to exhort, to encourage, to direct; and it is for this purpose that we supply him with matter each month.

It should be evident that our entire undertaking has but one aim: to afford the confessor and his charge an *opportunity for mutual understanding*, so as to place the confessor before an open door, so to

speak, or at least a door which is on the point of opening. The rest must be left to the good will of the director and of those who are to be directed, and to the grace of God. At this stage discretion demands that the Superior withdraw to the background.

A former colleague of mine, to whom goes the entire credit for the solution of our problem and its application in practice, has this to say about it:

"The labor of cooperation, based on an understanding between the chaplain and the superior, has been pursued for more than three years at one of our houses and for 24 months at another. It is the *characteristic feature* of the Eucharistic method (of Abbé Poppe), of St. Ignatius and his entire school. I can attest that it is effective and psychologically sound. The theological and moral virtues, the practice of the Rules—all can be subjected to this progressive and methodic labor. It has the advantage of compelling, in a certain manner, the confessor to make himself also a director."

This solution has proved satisfactory to our confessor and to those whom he directs; it is conformable, at any rate so I believe, to the spirit of the Church.

You can weigh it for yourself. If you find it too flimsy . . . . whoosh! . . . . to the wastebasket.

A Novice Master

From Sisters

Reverend Fathers:

Your editorial on Spiritual Direction in the July issue of the REVIEW is most timely and thought-provoking. We have discussed the article in question, and here are some of our reflections:

The directors chosen are not always the best suited for religious. Some are timid, impatient, have a frigid air. A few hit on a happy phrase and use it week after week; for example, "Keep up the good work and say three Hail Marys." Many show no zeal for perfection. "We cannot give what we haven't got."

The director as Teacher, Father, Judge should take the initiative. Any question regarding a fault confessed will serve as an opening; or "Sister, I am here to help you. Have you any questions to ask?"

We would tell Father A of your article: "The next time you have a chance to direct religious, go forth and be a spark among the reeds and set the world on fire with the love of Jesus Christ. The ashes of the reeds will be eternally grateful to you."

As to the religious themselves, there is no end of excuses. Lack of courage—what will others say?—shyness—fear of the consequences—don't know how or where to begin—not encouraged to seek direction in confession. Some simply like the shady side of easy street.

To both confessor and penitent could be said, "Ask . . . seek . . . knock." It will mean more peace, more joy, more of God here and hereafter.

A Religious Community

Reverend Fathers:

Enclosed are some thoughts I've had for quite a few years on the subject of direction in the confessions of nuns. I am grateful that this matter has been brought up and trust the responses you receive will be enlightening and helpful to all of us.

SOME REASONS WHY DIRECTION OF NUNS IN CONFESSION FAILS:

1. On the part of Community:

The ever present pressure of work that strains time. Fifty or sixty nuns, sometimes more, waiting to go to confession and—one confessor. If half the nuns took all the time they wanted, the other half would of necessity be restless—maybe irritable—waiting. The *time* element in consideration of the waiting of others is to my mind a big factor. I saw this solved in one of our larger communities when the Rector of a nearby monastery sent three confessors at the same time. It served a three-fold purpose: (a) the nuns had a choice of confessor; (b) none minded how long she stayed because she felt no one had to wait because of her; (c) the confessors all finished within an hour or so and not one felt overburdened.

2. On the part of the individual nun:

(a) Because of long years without direction, she has long ago abandoned the idea of ever having that help, and so her confessions become mere recitals of weekly imperfections and venial sins.

(b) Because she has been frightened at sometime or another, or disillusioned to some extent, she is too timid to ask the help she craves.

(c) Because secular priests many times do not seem to understand religious life and the serious obligation a religious has of striving constantly for perfection, the nun after some futile attempts to get direction regarding her retreat election, her monthly examen,

etc., abandons the attempt seeing the priest embarrassed, or indefinite in his guidance.

(d) Because she needs guidance so badly and doesn't know where to begin, or how to ask, she is silent, hoping always the confessor will make an opening. Or she has real problems, but fear, or a natural reticence, or the thought, "This is too simple to bother a confessor about," hinders her from seeking guidance.

3. On the part of the confessor:

(a) If he is a religious priest, he will usually give a prepared instruction, or will select some sin mentioned and give advice, but unless asked, he will not usually attempt guidance that is consecutively followed. Why?

(b) If he is a secular priest, he sometimes belittles confessions that include "breaking of silence," "time wasted," etc., saying, as has been done too frequently: "That is silly; tell your sins," or "Sister, you don't have to mention imperfections." (Is a nun supposed to have venial sins all the time to confess?)

(c) If the confessor is in a hurry and gives evidence of this by closing the slide before the nuns finish their act of contrition, or by asking, "Sister, are there many nuns to go?" the news soon gets around the community that Father X is always in such a hurry that none wants to hinder his flight!

(d) If unfortunately he has ever said to even one nun, " I don't like to hear nuns' confessions," it is sufficient to prevent many from seeking him as a director.

(e) If the confessor is indefinite, circling generalities, using too philosophical terms, most nuns are more confused and give up, thinking "What's the use? I never do get any *real* help when I ask."

Solutions:

I. In large communities two confessors (or more) coming on the same or on consecutive days, will solve the problem of time and the fear on the nun's part of keeping large groups waiting.

II. The nuns on their part should ask simply for continued guidance stating frankly their desire of acquiring such and such a virtue; their constant difficulty regarding particular examen; their lack of progress in the spiritual life and the reasons they think responsible for it; their difficulty with their superiors, or others, and what in themselves causes it. These cases stated clearly, frankly, humbly,

will at once help the confessor to analyze and guide the soul seeking help.

III. The confessor by evidencing *his real* interest, *his wish* to help regardless of the time taken, his "follow up" from a confession, would win confidence and would win souls starving for spiritual aid. Such questions as: "Sister, are you in the habit of speaking against authority?" "Sister, do you ever think how much good you can do by giving the example of perfect silence?" or simply, "Sister, can I help you in any way?"—would be the sesame of opened and awakened souls. To give one instance: after a confession hurriedly made in which everything was generalized, a confessor asked, "Sister, are you accustomed to making confessions like this frequently?" This simple question broke down a nun's reserve and resulted in several years of fruitful guidance. The nun felt the priest really *cared*. Is this the secret?

A Mother Superior

Reverend Fathers:

I am especially grateful for the challenge thrown out in the article on *Spiritual Direction by the Ordinary Confessor*. I sincerely hope that the forthcoming communications will do much to stimulate priests in their great responsiblity in guiding souls to a higher perfections. Here are my suggestons:

Give the admonition on the confession made. "Poor Pussy" types of admonition are not appreciated; nor are "canned" admonitions.

Occasionally ask WHY a certain fault was committed; also WHAT is being done to overcome a repeated accusation. Another question that creates thought is, "What is your particular examen?" And the added remark, "Report on this each month," gives much material for guidance. Sometimes the question, "What do you mean when you accuse yourself of thus and so?" may cause a startling revelation to the confessor.

A varying penance also helps to draw attention to the individual confession.

A Mother Superior

[Address further communications on this subject directly to the Editors, St. Mary's College, St. Marys, Kansas.]

Book Reviews

OUR MODELS IN RELIGION. By Brother Jean-Baptiste, F.M.S. Pp. 520. Marist Brothers, St. Ann's Hermitage, Poughkeepsie, N. Y. $1.50.

The subtitle of this book indicates its contents: "Biographies of some early Marist Brothers who were outstanding by their virtues and love for their vocation." Written originally in French by Brother Jean-Baptiste, it was translated into English on the occasion of the 120th anniversary of the foundation of the Institute. The purpose of the work was evidently to inspire the Marist Brothers by the virtuous example of their predecessors.

Merely as biography, *Our Models in Religion* would probably be of interest to Marist Brothers but would hardly merit the attention of others. However, "biography" may be said to be a secondary theme of the work. The biographical sketches are rather pegs on which to hang various bits of good advice and instruction. There is much good instruction, much good conference material, in the book. Spiritual directors of religious can find in it many worthwhile points for conferences, as well as an abundance of material for developing the topics.

The book was printed by Desclée. Paper, printing, and binding are all of high quality.—G. KELLY, S.J.

THE SOLUTION IS EASY. By the Reverend Mark Schmid, O.S.B., Ph.D. Pp. xii + 181. Frederick Pustet, Inc., New York, 1942. $2.00.

This book forms a neat, popular introduction to the Scholastic answers to the fundamental questions of philosophy. It will prove useful especially to those who have not the opportunity of making a thorough study of Scholasticism but who, nevertheless, would like to become acquainted with its broad outlines. The work bears the imprint of one who has had many years of experience in teaching science and philosophy; the subject matter is presented in a way that makes it easily grasped and the author is careful to avoid even the appearance of being dogmatic. He does not enter upon ground controverted by the scholastics themselves, but confines himself to those points wherein all are agreed. Especially prominent is the frequent

discussion of popular scientific problems that have a close connection with philosophical principles.

The book begins with a thumb-nail sketch (twenty-three pages) of the history of Scholasticism from its earliest period to the twentieth century. The second, and chief, part of the book consists of brief chapters setting forth the Neo-Scholastic view of the major problems of philosophy. The first four chapters pertain to cosmology and discuss the problems of the nature and origin of the physical world. Then comes psychology with such questions as the origin of life, knowledge, free will, immortality. Following this are such metaphysical questions as First Principles, the problem of evil, causality, design or purpose, and the Creator. The problem of social origins forms the concluding chapter of the book. After each chapter is appended a convenient bibliography of readings and references. The author has chosen for this purpose those books which are written in English and which should be easily procurable from an ordinary Catholic library.

Fr. Schmid omits dry discussions from his book, eliminates the formalism of scholastic text-books, and enlivens his work throughout with apt illustrations and homely analogies. The ideas are quite clear, the language is simple and, for the most part, concrete. Technical words are defined and described. Synonyms, parenthetical expressions, and quotation marks are employed quite frequently, for the benefit of the uninitiated. At the the end of the book there is a glossary making a handy dictionary of terms found in this and other books on philosophy.—A. J. BENEDETTO, S.J.

THE DIALOG MASS. By the Reverend Gerald Ellard, S.J. Pp. xvi + 223. Longmans, Green & Company, New York, 1942. $2.75.

"It is well within the expectations of probability that another decade will have witnessed the gradual transition to Dialog Mass as the normal form of low Mass worship everywhere in the United States."

It is Archbishop Michael J. Curley, speaking in his preface to Father Ellard's book, who from his vantage point as Archbishop of Baltimore and Washington gives us this measured judgment of the future of Dialog Mass in this country. For all of us this practically means that in the opinion of Archbishop Curley, when attending low Mass ten years from now we shall either have to form a part of

the communal whole by reciting our part in the Dialog Mass or deliberately cut ourselves off from fellowship with our fellow Christians by remaining silent. This makes the Dialog Mass and our acceptance or rejection of it a burning question right now.

The more so is this true, as the Dialog Mass is the result of the efforts of many zealous prelates and priests throughout the world to bring into actuality the *active participation* of the laity in the most holy mysteries and in the public and solemn prayers of the Church, of which the authoritative voice of Pius X says, "It is the foremost and indispensable font for acquiring the true Christian spirit" *(Motu Proprio,* On Sacred Music).

It will be a surprise to many a one who has been apathetic to the Dialog Mass "because it is an innovation," to find that it is one of those innovations that are in absolute accord with the old theological adage, *Nil innovetur nisi quod traditum est* (Let there be no innovation except such as comes down to us by tradition). The Dialog Mass is not a bringing in of something new that never was, but a bringing back of what has been. Father Ellard, after studying the historical evidence, feels justified in making the statement: "In the sixteenth century the custom still survived at Rome and elsewhere that the congregation made the Mass responses with the server. When the custom disappeared is not known."

Father Ellard's book is important because of its studiedly accurate presentation of facts regarding the spread of the Dialog Mass and his documented story of the attitude of the Holy See on the subject. At the end of Chapter Five, in which the author shows that the Dialog Mass is encircling the globe, he presents the following results of a questionnaire-survey among Sodalists throughout the United States and of official surveys of the Diocese of LaCrosse and of the Archdiocese of Chicago: Dioceses in which Dialog Mass is approved, 100; Dioceses in which Dialog Mass is not allowed, 4; Dioceses on which information is not available, 11.

This kind of information is of supreme importance for every one of us by reason of another theological adage, *Securus judicat orbis terrarum,* the sense of which is that the Catholic world judges surely about the Catholicity or non-Catholiciy of any religious practice.

Teachers will be especially grateful to Father Ellard for his many helpful suggestions about Dialog Mass for children, and how to combine it with music, and thus build the natural bridge to the congrega-

tionally sung High Mass. All who wish to know the state of the question concerning the Dialog Mass will find Father Ellard's book valuable. It is a "must" book for those who are sincerely concerned about seeking the true Christian spirit from its foremost and indispensable font, the Mass.—W. L. HUELSMANN, S.T.L.

THIS ROSARY. By the Reverend Anthony N. Fuerst. Pp. 112. The Bruce Publishing Company, Milwaukee, 1942. $ .75.

Father Fuerst was prompted to write this book by the ambitious question of a layman who wanted to know "everything he could about its (the Rosary's) history, the usages connected with its recitation, the indulgences granted for its use, and the dogma of faith upon which it is based." This question led the author to read all available literature on the Rosary and to reduce his information to a series of chapters scholarly in content yet popular or quasi-popular in presentation. The result is a very readable little booklet on the nature of the Rosary, its history, the manner of reciting it, the indulgences attached to it, and so forth. In telling why we say the Rosary, he gives a neat explanation of the doctrines concerning Mary's Mediation and her claim to honor. In treating of the place of the Rosary in Catholic life he shows how it is truly a perfect prayer and how, though it is not strictly speaking a "Liturgical Prayer," yet it is quite appropriately used in various public services.

The book contains a Bibliography and an Index. Its publication is opportune, as the month of October is approaching. It is paperbound. The style of print is well-chosen; but the proofing might have been more careful.—G. KELLY, S.J.

BOOKS RECEIVED

(To be reviewed later.)

"DRAW NEAR TO HIM." By Sister Mary Aloysi Kiener, S.N.D. Frederick Pustet, New York.

THE RELIGIOUS LIFE AND THE VOWS. By Monseigneur Charles Gay. The Newman Book Shop, Westminster, Maryland.

MARY IN HER SCAPULAR PROMISE. By John Mathias Haffert. The Scapular Press, Sea Isle City, New Jersey.

THE ART OF LIVING JOYFULLY. By Henry Brenner, O.S.B. The Grail, St. Meinrad, Indiana.

Questions and Answers

28. Our constitutions read: "If the father or mother of a sister should grow seriously ill, and they expressly petition it, she may be permitted to visit them." Would a sister be permitted to visit her home and relatives at any other time? The constitutions make no other provision. Does canon law give any regulations regarding the frequency of such visits?

The Code has no regulations regarding the visits of religious to their relatives except the general prescription of canon 606, which puts the obligation on superiors to enforce the constitutions regarding this point. Hence everything will depend upon the wording of the constitutions. The passage quoted in our question does not say that a sister may never be allowed to visit her parents under any other circumstances. Hence it would seem to be left to the discretion of higher superiors to allow other visits according to the custom of the institute. Thus if a sister while on her way from one house of the institute to another passes through a city in which her parents live, the higher superior might give her permission to pay them a visit. The constitutions themselves may not be changed even by a general chapter without the permission of the Holy See, but the general chapter has the power of making regulations which remain in force until the next general chapter. Hence, the general chapter could make a regulation regarding such visits, thus authorizing the higher superiors to allow such visits under certain circumstances.

29. A sister has asked for a dispensation from her vows. When the indult comes, she refuses to accept it because she has changed her mind about leaving. Her institute is willing to keep her. What steps are to be taken in order for her to remain?

As long as the sister has *not accepted* the dispensation from her vows, she remains a member of the institute and nothing is to be done since the institute is willing to allow her to remain.

According to a reply of the Sacred Congregaton of Religious, dated April 1, 1922, a religious can refuse to accept an indult of secularization or a dispensation from simple vows for which he asked, provided superiors have no grave reasons to the contrary;

should such grave reason exist, the case is to be referred to the Sacred Congregation.

30. Does a novice who is employed at a school or other institution of a congregation during her novitiate fulfill the requirements of the Code if she returns to the novitiate house each night? Would a Sister's vows be valid if they were made at the termination of such a novitiate?

Canon 556, § 3 forbids superiors to allow the novices to remain outside the precincts of the novitiate except for a just and grave cause. Such a cause would be illness which required hospitalization, or a visit to a dying parent. The temporal and material welfare of the institute is never a sufficient reason. To allow a novice to go out to teach every day, or to work in a hospital, is certainly a violation of canon 565 § 3, which forbids that the novices be employed in the external works of the institute. In the instruction which the Sacred Congregation of Religious issued on November 3, 1921 regarding the *Second Year of Novitiate* it is explicitly forbidden to allow the novices even in that year "to be substituted for the regular members in the work of the institute, because of scarcity of members."

As for the *canonical* year, Canon 565 demands that it be made under the direction of a master of novices and "have for its object the forming of the mind of the novice by means of the study of the rule and constitutions, by pious meditations and assiduous prayer, by instruction on those matters which pertain to the vows and the virtues, by suitable exercises in rooting out the germs of vice, in regulating the motions of the soul, in acquiring virtues." A novice who spends five days of the week in teaching school or in working in a hospital obviously cannot perform the exercises of the novitiate and receive that instruction in the spiritual life which are required to obtain the results expected by the canon just quoted. In passing it may be noted that a novice will hardly be proficient in the classroom, since time will be lacking for the proper preparation of classes, and for the necessary correcting of papers.

It is difficult to understand how a superior can, in conscience, allow a novice to be employed in the classroom or hospital during the canonical year. The lack of training in the spiritual life will prove to be a handicap for the novice throughout her religious life, unless a special grace be granted to the innocent victim. The entire institute will suffer from such a shortsighted policy, because the members will

be poorly grounded in the principles of the religious life. Only the command of an ecclesiastical superior can excuse superiors from grave sin in this matter. Superiors must learn to refuse to accept more work than the members of the institute can take care of. They must realize that they are serving the best interests of the Church and of their own institute when, in conformity with the prescriptions of canon law, they absolutely refuse to allow any novice to be employed in such external works during the canonical year.

As to the validity of the profession made after a canonical year during which the novice has been employed in teaching, since the bare letter of the law in regard to the canonical year has been fulfilled by having the novice return to the novitiate each day, the vows would be valid. The spirit of the law has not been carried out.

31. What is the Church's attitude regarding the wearing of the scapular medal by religious?

In the decree issued by the Sacred Congregation of Indulgences, dated December 16, 1910, which permitted the use of the scapular medal, we find the following words: "although His Holiness, Pope Pius X eagerly *(vehementer)* desires that the faithful continue to wear the scapulars as they have been accustomed to do up to the present." Hence it seems to have been the mind of Pope Pius X that the cloth scapular be worn unless there be some good reason for substituting a medal in its place. The heat of summer would certainly constitute such a good reason. However, it should be noted that if one were to substitute the medal for the cloth scapular even without any reason, one would still gain all the indulgences attached to the wearing of the scapular.

32. If a postulant is not accepted into the novitiate and is to repeat the six months of postulancy, can a period of time elapse before he repeats the six months? If so, how long a time may elapse?

Canon 539 § 2 allows the major superior to prolong the postulancy but not beyond a period of six months. Now the word *prolong* means to lengthen or to continue, and supposes an *unbroken* connection with that which is prolonged or continued. The law therefore seems to require that no time intervene between the postulancy which has been completed and its extension or prolongation. How-

ever, for good reasons, the superior might grant the postulant permission to be absent from the postulancy for a short time, just as he can allow a novice to be absent from the novitiate for a just and grave reason (cf. canon 556, § 3).

33. If an ex-religious wishes to re-enter the same order, is he obliged to make both postulancy and novitiate? After completing the canonical year of novitiate would he be allowed to take perpetual vows immediately, supposing that he had perpetual vows when he left?

Generally speaking, an ex-religious who wishes to re-enter the same order, is in the same condition as a candidate who enters the order for the first time. The only exception which might be made in his favor would be to dispense from the postulancy, which once made has served its purpose, namely, to give superiors an opportunity to become acquainted with the subject, and to allow the subject to become acquainted with the religious life. Hence, after a dispensation has been obtained from the Holy See to readmit the ex-religious into the order which he left after having made his profession (cf. canon 542, § 1) he would be given the habit immediately and be allowed to begin his novitiate. But at the end of the novitiate he would be obliged to make profession of temporary vows for three years at least (unless the constitutions require a longer period) before he could be admitted to the profession of perpetual vows.

34. May a local superior give himself the same permission which he is empowered to give his subjects?

Yes, he may do so, unless the constitutions require that he obtain such permissions from his higher superior. This would seem to follow by analogy with canon 201, § 3 which permits a person to use non-judicial jurisdiction in his own favor providing the law does not forbid it in particular cases.

35. May a higher superior, even with the consent of her council or chapter, dismiss a postulant on the grounds of illness, either physical or mental, without giving the postulant any warning as to the cause of dismissal, without allowing the postulant to have recourse to a confessor and to a doctor? Such a course of action would seem to be contrary to the law of charity, and would cause parents to hesitate to give their consent to a daughter to enter a convent.

Canon 539 tells us that every Catholic who is not debarred by

any legitimate impediment, and is inspired with a right intention, and is fit to bear the burdens of the religious life, can be admitted into religion. The purpose of the postulancy is to give superiors an opportunity to find out whether the candidate has the proper intention, and whether he is physically, morally, and intellectually fit to bear the burdens of the religious life, as well as to afford an opportunity to the postulant to become acquainted with the obligations of the religious life. There exists as yet no bond between the institute and the postulant. The latter should understand that he is being received on trial; that he, on his part, is free to leave at any time, and the superiors are free to send him away because of a lack of the proper intention, or because of a lack of the necessary physical, moral, and mental qualities required for the religious life.

While there is no strict obligation in canon law to give the postulant the reason why he is being sent away, still the divine law of charity seems to require that, if he is being sent away for lack of health and if there be no special reason to the contrary, he should be informed why. Charity also dictates that the dismissal be not excessively abrupt. A postulant who has the other necessary qualities may be told that he may return after he has regained his health in the world. It is customary today in many institutes to demand a certificate of health from the family physician or, better still, to require that the prospective postulant be examined by the physician chosen by superiors because of his knowledge of the physical requirements of the institute. If this is done, embarrassing cases can be avoided.

THE LETTERS OF SAINT BONIFACE

In an article by Father Gerald Ellard in the July number of the REVIEW, we made liberal use of quotations from a book entitled *The Letters of Saint Boniface*, with the kind permission of the publisher, Columbia University Press. Only after the July number was printed did we notice that we had failed to give proper credit to the translator of the volume, Doctor Ephraim Emerton. The correct citation should have been: "Reprinted from Emerton, *The Letters of Saint Boniface*, by permission of Columbia University Press."

As Father Ellard indicated, *The Letters of Saint Boniface* is volume XXXI in a series of scholarly studies entitled RECORDS OF CIVILIZATION, edited under the auspices of the Department of History, Columbia University. Doctor Emerton died before the actual publicaton of *The Letters*. At the time of publication (1940), many Catholic reviewers recommended the translation highly to students of Church History.

Decisions of the Holy See

June 15, 1942. The Sacred Penitentiary gave a decision regarding the Privileged Altar, granted to all priests by His Holiness, Pope Pius XII, during the jubilee year of his Episcopal consecration, May 13, 1942 to May 13, 1943. As explained in REVIEW FOR RELIGIOUS (Vol. I, p. 287) the plenary indulgence of the Privileged Altar may be gained for a soul in purgatory each time that a priest offers the Holy Sacrifice during this year. Usually this indulgence must be applied to the soul of the deceased person for whom the Mass is offered. The Sacred Penitentiary, however, has decreed that during this year the priest may apply the plenary indulgence gained either to the soul for whom the Mass is celebrated, or to any other soul in Purgatory the priest should choose. Thus the spiritual fruit of the Mass can be of advantage to two souls: the one for whom the Mass is celebrated and another to whom the priest may wish to apply the plenary indulgence.

June 12, 1942. Pope Pius XII gave his consent to the publication of a decree proclaiming as heroic the virtues of Kateri Tekakwitha, "Lily of the Mohawks." The decree when formally published will style Kateri as Venerable, and she may be addressed henceforth by that title.

Publication of the decree will complete the first part of the process of her Beatification, dealing with her personal qualities. The second part, concerned with the authenticity of miracles granted through her intercession, will follow. The Sacred Congregation of Rites has already authorized the opening of this part and the remissorial letters for this purpose are in the hands of Bishop Francis J. Magner of Marquette, Michigan, and Bishop Joseph F. Ryan of Hamilton, Ontario, in whose dioceses the miracles proposed in Kateri's cause were said to occur.

April 30, 1942. The Sacred Congregation of the Sacraments granted to priests serving the armed forces of the United States the extraordinary privilege of offering the Holy Sacrifice of the Mass up to 7:30 P. M. This new faculty was requested by His Excellency, the Most Reverend Francis J. Spellman, Archbishop of New York and Military Vicar of the United States Army and Navy Chaplains,

in order to provide greater opportunities to the men in the service for Mass and Communion on weekdays. It will be of interest to note here that during the month of March the number of weekday Communions received by members of the armed forces exceeded 70,000.

The following is a summary statement of the privilege and of the conditions under which it may be used:

1. Permission is granted Catholic chaplains and other priests who serve the military personnel to begin Mass up to 7:30 P. M. This privilege may be used by chaplains only for the benefit of military personnel (including nurses). Civilians may attend.

2. The priest who says the Mass and any military communicants are dispensed from the Eucharistic Fast from midnight, but both the priest and the communicants must have fasted four hours from solid food and one hour from liquids.

3. Liquids taken after midnight, up to one hour before Holy Communion, must be non-alcoholic.

4. The privilege of saying Mass is granted only *in favor of those who cannot attend Mass in the morning;* a similar restriction is placed on Holy Communion. Moral impossibility, as well as physical impossibility, will be considered sufficient to justify afternoon Mass and afternoon Holy Communion.

5. All danger of profanation, sacrilege, and irreverence must be removed.

6. The usual dispositions of body and soul required for Mass and Holy Communion must be observed.

7. The faculty is granted for the duration of the war.

REMEMBER—PLEASE!

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Comments

The Editors

WE CLOSE this first year of publication with a sincere "Thanks be to God!" When we finally decided to publish this magazine, the future had begun to look very uncertain. Shortly after we had announced publication, the United States entered the war, and the uncertainty was increased. All through the first year we have felt the uneasiness characteristic of any "small business," because of the difficulty of obtaining materials. However, we still survive, and we thank God and trust the future to Him.

Our subscription list has increased gradually with each number. At present it is sufficient to guarantee our financial security unless prices change very radically. From an apostolic point of view, we should like to see the list continue to grow because there are many other priests and religious who would, we think, find the REVIEW helpful.

We are grateful to our readers for their cooperation, and we ask prayers for God's continued blessing.

Vocations

SOME years ago Father Thomas S. Bowdern, S.J., combined educational necessity with apostolic enthusiasm by writing his doctorate thesis on the subject of religious vocations. The result of his efforts was a formidable heap of typewritten papers that make two thick bound volumes. A small section of the thesis was printed; the remainder was kept from the public eye. The editors of REVIEW FOR RELIGIOUS paged through another section and found that it made interesting and profitable reading, provided one could distract oneself from such distressing technicalities as charts, graphs, and tables. We are publishing that section (minus

the technicalities) in the present number. We trust the readers' reactions will be as favorable as ours.

Father Bowdern published the principal conclusions of his thesis in *The Queen's Work*. Later that same material was reprinted in a small booklet entitled *A Study of Vocations*. Father Bowdern has a limited supply of the booklets and sells them to interested parties for ten cents a copy —about cost price. If you wish a copy, write to: The Reverend Thomas S. Bowdern, S.J., Dean of the Graduate School, The Creighton University, Omaha, Nebraska.

Spiritual Direction

IN THIS ISSUE we continue the discussion of spiritual direction. Father John Coogan, S.J., of the University of Detroit, contributes a brief article on an aspect of the question that should not be ignored in our discussions.

Besides Father Coogan's article, we print some rather lengthy communications. We trust that the readers will not find that this gives them too much of the same thing. We consider this an important subject; and we think it well to treat it thoroughly now rather than let it drag on indefinitely. A few more articles on the same subject will very likely be printed in subsequent numbers. After that (in compliance with a suggestion made by a priest in one of the present communications) we shall try to give a useful summary of all articles and communications.

One of the most helpful letters printed in the September number was from a Brother. The present issue contains no communications from Brothers. We realize, of course, that spiritual direction as a problem is much more keenly felt by Sisters; nevertheless, if the Brothers have either suggestions or problems, we shall appreciate their communications. It would be desirable to consider all aspects of the question of spiritual direction, of religious men as well as of religious women.

How Vocations Grow

Thomas S. Bowdern, S.J.

SOME years ago, the editors of *The Queen's Work* sought to keep in touch with the thinking of modern Catholic youth by a series of questionnaires. During the school year 1928-1929, the questionnaire included a few questions calculated to reveal the attitude of the Catholic student world towards vocation to the priesthood and the religious life. The results were most interesting. They stimulated the present writer to push that part of the investigation still further, but from a different angle. He chose for the subjects of his study, not students in high school and college, but the young people who had already chosen religious vocation and were either novices and seminarians, or already young priests, Brothers, and nuns.

To interview in a short time an adequately large number of seminarians, young priests, and religious scattered all over the United States on the subject of their vocation, it was necessary to resort to the questionnaire method. There is much that can be said for and against the questionnaire. And it has all been said. The writer was encouraged to think that he could construct a questionnaire that would meet the best specifications sufficiently well for his purpose. With the assistance of professors and friends in St. Louis University, he developed a questionnaire that seemed to be complete enough to yield satisfactory data and yet not so lengthy as to arouse prejudice.

In 1930, sample copies of a much-tested questionnaire with an explanatory letter and a return postcard were sent to the superiors of 650 seminaries, novitiates, and motherhouses listed in the Official Catholic Year Book of 1928. About 160 replies were received accepting the invitation to

cooperate and requesting packages of questionnaires. During 1930, 7,500 questionnaires were filled out and returned by 2,500 men and 5,000 women. Replies were received from ten major seminaries, seven preparatory seminaries, twenty-five religious orders of men and twenty of women. Of the religious orders of men, five were communities of Brothers. Among the women, several orders each included independent branches of the same general order.

One strong objection was advanced against the validity of the data that might be received; it was thought that seminarians and novices might be tempted to say what would be calculated to please their superiors. In this case, however, there seems to have been no restraint imposed or suggested. The writer doubts that superiors exercised their rights of censorship in the matter of the vocation questionnaire because several packages of returned questionnaires were received with each individual response in a sealed envelope of its own. From several large groups individual questionnaires were returned individually by mail, although that meant considerable expense for postage. Most convincing of all was the utter candor of the replies. Some were almost too candid, attaching vocation stories that were almost general confessions—the way Catholic young people are willing, on occasion, to write or talk to a priest. They all knew that they were writing to a priest and a religious, and, of course, their confidence has been scrupulously respected.

The questionnaire had ten general divisions: 1) Family and Home Life; 2) Reading; 3) Social Life; 4) Societies; 5) Schools and School Life; 6) Your Vocation; 7) Obstacles to Vocation; 8) Vocations of Companions; 9) Aids to Vocations; 10) Your Own Vocation (in story form).

In this article, omitting the first five general divisions, which deal with the external circumstances of vocations, we enter a soul, if that is possible. From the inside we look out upon the world through the eyes of the boy who became a priest or Brother and of the girl who became a nun. They will try to show us how they discovered Vocation coming into their lives and how they recognized it, saw it was for them and chose to embrace it.

First Thought of Vocation

When do Catholic boys and girls first think of a religious vocation? Our survey showed that the first thought of vocation had come by the age of 10 to thirty-nine per cent of the boys and thirty-two per cent of the girls; by the age of 14, to seventy-seven per cent of the boys and sixty-four per cent of the girls; and by the age of 20, to ninety-seven per cent of the boys and ninety-four per cent of the girls. From this it would appear that the thought of religious vocation comes rather early to Catholic boys and girls—and earlier to the boys than to the girls.

These were first thoughts; the vocational decisions were usually made much later. Three-fourths of both boys and girls questioned reported that their vocation was of slow growth without anything sudden, certainly without anything sensational, about it. Moreover, most of them considered the step for a long time before actually making it; in fact, four-fifths of those reporting stated that they spent more than two years in considering the important step. These facts should calm those who are likely to be disturbed by misgivings that vocations are too apt to be the result of unreflecting adolescent impulse. How many Americans take that much time to think and pray before they get married—or divorced?

How do boys and girls get started to thinking about a

religious vocation? The leading occasion of the boys' first thought on vocation was a "Talk on Vocation." For many boys such a talk started their first thoughts toward planning their future careers. For many, too, such a talk brought the revelation that the priesthood was a possibility for them. So high did boys place the priesthood and so far beyond their own reach that many said they were fairly stunned the first time they learned that such a grace could be hoped for by them.

A close second to "Talks on Vocation" was "Serving Mass" as an occasion for the first thoughts of the priesthood or the religious life. Seeing another boy like themselves and well known to them being accepted for the priesthood or the religious life was also a powerful inspiration. Nearly half of the boys who reported on this topic got their first inspiration from "Talks on Vocation," "Serving or Assisting at Mass," from the "Vocation of Another," or from a "Desire for Penance."

With the girls by far the most frequent source of inspiration was the sight of another girl entering the convent. A strong second was the "School Atmosphere" and a close third was the "Good Life of Another." These three occasions account for 43 per cent of the "first thoughts" of the girls. From this it would seem that girls are powerfully moved by example, much more so than the boys.

What is Vocation?

When these young people, and some of them very young, thought about religious vocation, what did they think vocation really was? More than half answered this question; and a tabulation of results shows that most of them began with a very sound and sane idea of vocation, a bit hazy perhaps, at least in its expression, but fundamentally correct. However, a less correct idea—that vocation

is something vague and miraculous and mysterious—was held by some 22 per cent of the boys and 19 per cent of the girls. A few failed to have any proper appreciation of vocation. They said they thought the religious life was just college life of a sort—a mistaken but pleasant notion as compared with the view that a religious vocation is just a lot of unpleasant sacrifice that some luckless wights are called upon to suffer by fate.

It must be added that all these thoughts were first thoughts. All these boys and girls had ample time to learn better and more clearly the nature of a religious vocation. Nevertheless, our study does show that some instruction is necessary. At proper intervals sermons and talks on vocation should be given to instruct the faithful, young and old.

Motives

The life of a priest or a religious is not all sacrifice that keeps human nature in an agony of crucifixion. It has its attractions. A rather large number of boys and girls frankly admitted that, at least at first, they were drawn to the religious life by its merely natural attractions: for instance, its opportunity for a fine education, travel, adventure, and so forth. A vocation founded on merely natural motives would not be a true vocation at all. A person who decided his vocation on such motives alone could not persevere, certainly could not live a worthy religious life. But then we must remember again that these young people had time and opportunity to learn better. The questionnaire showed that the motives which finally influenced their choice were much more substantial.

Both boys and girls were influenced most of all by the spiritual security which a religious vocation seemed to hold out. The boys were next attracted by the supreme privilege of the priest, the power to offer the sacrifice of the Mass.

This would not influence the boys who planned to be Brothers, nor could it interest the girls; but all again agreed on the next dominant motive—the desire of a consecrated life. By this they meant a life lived entirely for God, utterly devoted to Him, a complete giving of themselves to Him in love and service. This motive, worthy of the greatest saints, ran high with both boys and girls. If we are awed by this consuming love of God, this surprising spiritual intelligence and supernatural wisdom in our boys and girls, we must remember that this generation is the fruit of early and frequent Communion. Pius X prophesied: "There will be saints among the children."

The other motives hardly need special comment. And yet, it is worth noting, in a sex-mad century, when young people are overstimulated and even seduced by the environment created by their elders, that love of chastity is a motive mentioned frequently by the boys and especially by the girls. This love of chastity which the love of Christ inspires in the hearts of Catholic boys and girls is accepted in a religious vocation as a life-long obligation and consecration.

Incidentally, it might be mentioned here that this inspiring love of chastity was not a love of the "unknown." Our study showed that the candidates for the priesthood and the religious life gave the obligation of chastity serious and considerable thought. The natural difficulty of a life of virginity, the heroic self-denial it demands, the sacrifices it imposes, furnished 56 per cent of the obstacles to vocation mentioned by the boys and 42 per cent by the girls.

Sustaining Influence

In addition to their own thoughts on such a "life problem," it seemed more than likely that there was some person whose influence had sustained or encouraged the

growing determination of these boys and girls to choose a religious vocation. They were invited to report who or what was the most potent influence toward their choice.

From the responses received, it would appear that mothers are more ready to encourage their sons to be priests than they are to encourage their daughters to be nuns! While the boys were most often encouraged by their mothers, the girls were most often encouraged by nuns. As a potent vocation influence among the boys, nuns rank second with fathers a very close third. Twelfth on the boys' list was the Religious Brother; but this position should not be underestimated, as it is evident that the opportunities of the Brothers would be relatively few in comparison with the opportunities enjoyed by others.

Among the girls, reading was placed second, with mothers third. A glance at the percentage shows that the girls mentioned nuns as a vocation influence more than twice as often as they mentioned their mothers. Do mothers appreciate the religious life as a vocation for their daughters? Another interesting fact that appears from this study is that fathers were rated third by the boys, but only ninth by the girls as a vocation influence.

Most Helpful Reading

Reading ranked high as a vocation influence for the boys (fourth) and especially for the girls (second). As this was anticipated, the boys and girls were further asked to state what particular bit of reading gave the inspiration or encouragement. Biographies of saints were first by a wide margin. A distinct second for both boys and girls was the Life of Christ, with the *Imitation of Christ* a close third.

The New Testament was placed fourth by the boys who answered. If it is the Gospels that made the impres-

sion, then probably this data should be combined with the report on a life of Christ because, after all, the Gospels are biographies of Christ. But even when so combined, the Life of Christ runs a slow second to the biography of a saint for both girls and boys. Should it not be the other way? Should we not encourage rather a biography of Christ than that of a saint?

Modern Xaviers?

One of the classic stories of vocational influence is that of St. Ignatius Loyola saying quietly, but repeatedly, to St. Francis Xavier, "What doth it profit a man if he gain the whole world and lose his own soul?" That thought finally buried itself so deeply in Xavier's heart that it changed his life and led him into the priesthood and the religious life and finally into his extraordinary and glorious career as a modern St. Paul.

Our boys and girls were invited to report if any such thought had a similar influence on them. It seems not. Grace can work like lightning; but usually like nature, which it perfects and elevates, it works slowly, imperceptibly. In such circumstances, no single thought would become focused with the clearness of the thought that won Xavier to God's service.

However, in one point we do seem to have a lot of Xaviers in the modern world. Xavier resisted the thought that St. Ignatius persistently pushed into his mind. He argued against it. He fought against it. But finally, this arrow of thought that was tipped with the grace of God pierced all the defenses of selfish human nature and won him for God. Among our boys and girls, a big majority felt that their vocation was the triumph of grace over their weakness, ignorance, sinfulness, reluctance, or lack of generosity.

That was the majority, but a very comfortable minority felt that persevering prayer had won their vocation for them. They had wanted a religious vocation, had feared that God would pass them by or that their own unworthiness might lose this favor for them, and so they "had prayed the longer."

Favorite Saints

We have already seen that the inspiration of the personality and example of some saint ranked high as a vocation influence. The boys and girls were further asked to report on their favorite saint. It is interesting to note that the Blessed Virgin, St. Joseph, the Little Flower, and St. Anthony are universally popular and in almost that order. St. Aloysius and St. Rita are the other saints ranked among the first ten by both boys and girls.

The chief reason among the boys for the choice of the favorite saint was that the boy bore the saint's name. A close second was the attractiveness of the saint's personality or virtue. The chief reason among the girls was the saint's career; the second, the saint's personality or virtue. The third reason with the girls was the fact that their favorite saint answered their prayers. Only in fourth place was the reason that the girl bore the saint's name. The fact of a saint's being a patron in Baptism weighed much more with the boys than with the girls.

Favorite Devotions

Learning to live with God, the art of prayer, is a most important spiritual accomplishment. We are taught its beginnings by being trained in ways and means of "raising the mind and heart to God." The Church, as a spiritual mother, is alert to make prayer as easy and attractive as possible. Unobtrusively and persuasively she suggests or

approves many devotions or exercises of piety, designed to appeal to a great variety of tastes. Of course it is not possible, and happily it is not necessary, for each devotion to satisfy all tastes.

What devotions attracted and satisfied our vocation boys and girls? For about 90 per cent of the boys and 94 per cent of the girls who answered, they were devotions that centered around our Lord and His Blessed Mother. It is interesting to note that the boys were almost equally divided between devotions to Jesus and devotions to Mary, whereas the girls by a large majority inclined to favor devotions centered around Christ. In particular, devotion to the Blessed Virgin was first with the boys; devotion to the Sacred Heart, first with the girls. About 60 per cent of the girls favored devotions centered around our Lord, about 35 per cent devotions directed toward the Blessed Virgin.

Fostering Vocations

One final insight into the attitude of our vocation boys and girls. Since many of them had companions who had abandoned the idea of a religious vocation, they were invited to say what they thought could or should have been done to confirm these companions in their first choice. Only 31 per cent of the boys and 17 per cent of the girls answered this question, but those who did answer were in remarkable agreement as to their chief recommendations.

All agreed that the thing most needed to prevent the loss of vocations was encouragement from older people, whether parents, pastors, or teachers, and prayer on the part of the boys and girls themselves. Next to these two things they demanded a more vital Catholic spirit in the home itself, with good example in Catholic Faith and Catholic living given by the parents. The fourth recom-

mendation of the boys was "Better Vocation Guidance" and the fifth was "Better Interpretation of the Saints." The girls gave the same two reasons, but in reverse order; they were of the opinion that a better and more human interpretation of the saints and of sanctity itself is a far greater need than better vocation guidance.

Both boys and girls agreed on their sixth recommendation, namely, that there should have been more easily available "Information"—not an erudite or subtle explanation of the mysteries of the spiritual life or the secrets of prayer, but information, just plain, ordinary information. To be a priest or nun, "What do I do?" "Whom should I see?" "Where do I apply?" "When do I start?" These are the obvious, practical measures that are all too easily neglected.

In drawing up a concrete program of means for fostering and furthering vocations, the boys favored practical, active, almost material measures; while the girls favored prayer, reading, and spiritual means. The boys were for publicity and propaganda, with sermons to explain and exhort, followed up by practical information, strengthened still more by good example from priests and religious, who are then to promote vocation in an individual way by informal talks and private conversations. Also they are not to hold themselves above and aloof from boys, but are to welcome intimate contact and association with them.

The girls, on the other hand, advised a more quiet and spiritual procedure. They would encourage first of all prayer for God's grace and meditation on the things of God, with the inspiration of genuine good example from the nuns. The nuns and others should speak a seasonable word of encouragement, and priests should instruct and inspire with sermons on the nature and excellence of reli-

gious vocation. The effect of the sermons should then be deepened and strengthened by a generous share of good reading. Priests and nuns, their natural spiritual guides, should guide souls to find vocation more skillfully than they have done and be on the alert to spread the practical information that will take the vagueness and the mystery out of the necessary steps of leaving home and entering a novitiate.

The spiritual vitality of all this, said the girls, should be strengthened by frequent Communion and by retreats, the whole to rest upon the solid base of a really Catholic home where culture and sanctity can be breathed in with the air.

It is more than ten years since this survey was made. One is apt to wonder if those vocation-subjects who outlined such zealous programs have since done their full share in putting them into effect!

TWO CATECHISMS

Catechism teachers will be glad to know (if they do not already know) that Father Aloysius J. Heeg, S.J., has prepared a *Revised Junior Edition* of his little book, *Jesus and I*. This revised edition is really two books in one. It is so designed as to incorporate not only the well-known narrative text of *Jesus and I*, but the new question-and-answer text of the *First Communion Catechism* prepared from the recently revised *Baltimore Catechism*.

The book represents an attempt to give the child the best possible start in his study and practice of religion. It is meant to be used in the first two grades, regardless of the texts to be followed later on. It is also meant for those children beyond the second grade who are late in starting their religious instruction. Published by the Loyola University Press, Chicago, Ill. Information on this text and on various practical helps for teachers of it may be obtained from The Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.

Someone has also given us a copy of the illustrated edition of *My First Communion Catechism*, prepared by Ellamay Horan, Ph.D., Editor of the Journal of Religious Instruction and the Co-author of the Kingdom of God series. The text is simple; the illustrations are most attractive. Published by W. H. Sadlier, Inc., New York and Chicago.

Do We *Need* Direction?

John E. Coogan, S.J.

A FUNDAMENTAL question in any discussion of spiritual direction of religious has to do with the *need* of such direction. Among some religious of today there has grown up a feeling that the age of spiritual direction is passed; that it belonged to the "horse and buggy age"; that the modern religious, equipped with multiple credits and degrees, is well able to guide himself. Religious of this modern mind are inclined to look upon those who seek direction as lacking in spirit, or as "mystics"—by which term they mean top-lofty persons whose feet are not solidly set on the ground. Sometimes those who think thus lightly of spiritual direction are in positions of authority. When their subjects fail to obtain the needed spiritual direction from their ordinary confessors and ask other means, permission is given with evident reluctance.

Historians tell us that in the England of Queen Elizabeth it became a government policy to make poor-relief so humiliating that it would not be asked. Similarly, religious are sometimes granted needed opportunities for spiritual direction so grudgingly that they prefer to be deprived rather than seek grudged permissions. Concerning such slight esteem for direction that does not chance to be at hand, one thoughtful nun has recently written:

"There is a school of thought in our community which holds that since spiritual direction is not ordinarily available to religious engaged in such work as ours, it is indicative of presumption and singularity and entirely contrary to the spirit of 'simplicity' which we inherit to seek it by

extraordinary means. That school of thought considers itself representative of our intangible 'Spirit,' the non-possession of which renders one anathema in this life and possibly in the next."

It is difficult to account for such easy foregoing of direction. Certainly the whole weight of authority is against unnecessary self-direction, in every age of the Church. St. Alphonsus tells us that in his own day some religious wished to live without a director, imagining that with rules and superior they needed no other guide. But the saint continues, "They err: for along with the rules and the superior, nuns should have a confessor to direct the interior exercises, and to admonish and guide them, even in what regards their exterior employments." We need not remark that St. Alphonsus is the prince of moralists; that he here speaks of all classes of religious women, giving no least suggestion that any one is above the need of a director. And while he agrees that God will supply where guidance cannot be had, he warns us, "To refuse the guidance of a minister of God when it can be had, is an act of temerity which the Lord will punish by permitting the soul to fall into many errors. God could guide us all by Himself, but to make us humble He wishes that we submit to His ministers, and depend on their direction."

St. Francis de Sales, like Alphonsus a Doctor of the Church, and a model director, complains too that "there are some persons who pretend they will not resign the conduct of their souls to any but only to the spirit of God." They err, Francis declares, since "the manner by which God guides us is only that of obedience. If you take not that road, there is nothing but error and wandering."

St. Philip Neri used to say that "there is nothing more dangerous than to direct one's own conscience." St. John of the Cross declares that "not to submit to the judgment

of a confessor is pride and want of faith"; and he solemnly adds, "They who obey a spiritual father cannot err." St. Bernard urged the need of a director upon learned as well as ignorant, declaring that he himself stood in need of a director; that in fact, "He who guides himself has a fool for a disciple." The same emphasis upon direction as needed even by the learned we have from the sainted Dominican, Vincent Ferrer: "He who has an adviser whom he absolutely obeys in all things, will succeed much more easily and quickly than he could if left to himself, even if endowed with quick intellect and possessed of learned books."

The need of even the virtuous for a director is the teaching, too, of the spiritual writers of today. For example, Father Henry Davis, S.J., the English professor of Moral and Pastoral Theology, tells us simply that "A confessor who hears the confessions of very devout people has a duty of directing them to spiritual perfection." And Father W. E. Mulroney, S.S.J., says, "The confessor must tactfully let it be known that he is more than an absolution machine; that he intends to be helpful as a director." Monsignor Kerby, late editor of *The Ecclesiastical Review*, urged the need of direction even for priests, telling us that "Spiritual direction should never be separated from confession . . . Among the major joys of life for a priest may be named the consciousness that there is one human being in the world to whom entire confidence is given, one whose knowledge is complete and who knows in fullest degree the weakness and the strength, the triumphs, defeats, aspirations and sufferings of the penitent's life . . . A confessor whose spiritual direction is a source of strength to his clerical penitent, becomes to him almost a deputy conscience, a source of wisdom and comfort at all times." (Cf. "The Priest as Penitent and Confessor," in

The Ecclesiastical Review for November, 1935.)

The moral teachings of the Church come to us indirectly through approved spiritual writers. But regarding the need of a director, Mother Church frequently speaks for herself. To cite only two declarations, the first being from the Council of Baltimore: "Let the priest who goes to hear confessions seriously ponder over these offices of judge, shepherd, physician, and father, and endeavor, as far as in him lies, to fulfill them in deed and work." Finally, and of even greater importance, our Holy Father, Leo XIII, in his encyclical against a heretical spirit of false independence and naturalism, against the whole Protestant spirit hostile to direction, a spirit ominously called in the encyclical, "Americanism," warns us that "God in his infinite Providence has decreed that men for the most part must be saved by men, 'in order that,' as Chysostom says, 'we should be taught by God through men.' . . . This manner of acting has invariably obtained in the Church. All without exception who in the course of ages have been remarkable for science and holiness have taught this doctrine. Those who reject it assuredly do so rashly and at their peril."

To this unanimous testimony of the learned and holy regarding the need of a director, we may add a few considerations from reason. Father Poulain, S.J., the authority on prayer, here remarks that the confessor "has devoted himself to theological and sometimes to ascetic studies, which his penitent usually has not done." And even should the penitent be more thoroughly versed in these sciences than the confessor, still "God blesses obedience and the humility from which it proceeds." A director enables the penitent, adds Poulain, to profit by the common lesson of experience that "even in temporal affairs it is prudent not to trust to our own guidance." To the contention that

he who declines human direction has a director in God, he rejoins: "By a similar principle it might be proved that God usually compensates for the absence of missionaries among the heathen, and that it is therefore unnecessary to concern ourselves as to their conversion."[1]

St. Francis de Sales, too, argues the need of a director from the fact that we cannot see ourselves as we are, hindered as we are by a certain veiled, unsuspected complacency; and he demands, "Why should we wish to constitute ourselves directors of our own souls when we do not undertake the management of our bodies? Have we not noticed that physicians, when ill, call other physicians to determine what remedies they require?"

A further argument from reason for the need of a director may be drawn from the fact that few can do their best altogether unobserved. There is an ancient proverb that the strongest urge in all human nature is "to sit down." There are few things in the natural order so powerful in drawing out the best that is in us as the interested gaze of a pair of friendly eyes. No racer long maintains a telling pace, no high jumper lifts himself to heights untouched, without a witness to his efforts. And, speaking now of women, the great Mother Stuart gives as one of their most subtle but damaging faults their "emotional current which is satisfied with feeling acutely, and stops short of translating generous emotion into act"; their "wide-spread shrinking from responsibility and mental effort, the tendency to drift"; so that, as she sums it all up, "Someone who will make us do what we can is our chief want in life."

We can with slight modification apply to all religious what the zealous Josephite, Father W. E. Mulroney, says

[1]Cf. Chapter xxvi of *The Graces of Interior Prayer* (London, Kegan Paul, 1928). Poulain is speaking primarily, but not exclusively, of mystics. In the Preface he says explicitly that a director is needed for all spiritual questions.

of the nuns' need of a director: "A little thought on the subject of Sisters' confessors will bring the realization to every priest that in this case the hearing of confessions involves also direction—that is, if the confessor desires to be truly helpful. The mere recital of slight imperfections which constitutes the average confession of Religious Sisters, followed by absolution, without any direction or stimulation towards higher endeavor, usually leaves the Sisters with no incentive for perfection. Their meditation and spiritual reading lack that personal element so necessary in most cases for advancement. We are human, and human nature usually needs the impact of human nature to excite progress. To know that someone knows us, to know that someone expects us to advance, seems for the average person a necessary condition for progress in spiritual things."[2]

With the Oratorian, Father Frederick Faber, we must say: "It is certainly to take a yoke upon ourselves to have a director. But unless we are prepared for it, it is really useless, not unfrequently worse than useless, to attempt a spiritual or interior life. We may possibly be safe without a director, if we choose to sit down in the dust and ashes of low attainment; but not otherwise."

In view of such weighty insistence upon the need of spiritual direction, is the religious to be thought presumptuous and singular who makes measured use even of extraordinary means? Surely the ordinary confessor is the preferred source of direction, other things being equal. But rather than go without interested and adequate direction, is a religious not rather to be commended for making such measured use of even the extraordinary confessional aids offered by Canon Law and the Religious Rule?

[2]For this and other references to Father Mulroney, confer "Confessors of Sisters," in *The Homiletic and Pastoral Review* for May, 1929.

Plenary Indulgences for the Souls in Purgatory

Thomas A. O'Connor, S.J.

FREQUENTLY we are reminded of the suffering souls in Purgatory. Time and time again we resolve to do all we can to aid them by our prayers and by the gaining of Indulgences.

This year there come to mind not only the sixty-eight who were said to die every minute throughout the world, but also the soldiers, sailors, and fliers of every country: soldiers, falling machine-gunned in a rain of steel; fliers, hurtling through space, their planes afire; sailors, blown to bits by torpedo explosions, or trapped in sinking ships.

War means death. Death means Purgatory. Purgatory means souls suffering the temporal punishment due to their sins.

If the doctor in the first-aid station and the nurse in the base hospital, heroically working to ease the pain of the wounded or to save the lives of bullet-torn, powder-burned bodies, deservedly win our admiration; cannot we emulate their valorous service by our own efforts to help the Holy Souls who look to us from their beds of pain, and longingly yearn for the hour when they will enter into the eternal rest?

Since a plenary indulgence remits all the temporal punishment due to sin, obviously plenary indulgences will most help the Souls in Purgatory.

A religious in the performance of his daily spiritual duties is in a position to help the Holy Souls as no one else can. A large number of indulgences—plenary indulgences—can be gained by a religious without assuming any additional practices or the recitation of burdensome prayers.

Perhaps the only condition necessary will be the saying of prayers for the intention of the Holy Father at each of one's regular visits to the Blessed Sacrament.

Of course, prudence and moderation should always mark the practice of gaining indulgences. If sanctity is "sublimated common sense," then in this, too, common sense will be a safe guide.

The indulgences spoken of here, with few exceptions, can be gained by all Catholics, not only by religious and clerics.

To Gain an Indulgence

1. One must be in the *state of grace* to gain an indulgence. The reason is that indulgences remit the temporal punishment only of those sins whose guilt has been forgiven.

To gain a plenary indulgence there is required also a detestation of all venial sin, since otherwise the temporal punishment of those unforgiven venial sins would remain untouched by the indulgence. Hence can be seen the value of an act of contrition for all venial sins before performing the prescribed prayers to which is attached a plenary indulgence. If one does not gain a plenary indulgence, he can gain a partial indulgence according to the disposition which he has.

2. A *general intention* of gaining indulgences must be had.

That intention suffices which is once made and not subsequently retracted. A good practice is to renew one's intention occasionally, even daily, to gain all the indulgences one can.

3. The *conditions prescribed* for the indulgences must be fulfilled.

The prescribed prayers must be recited *orally;* that is, not necessarily out loud, but by forming the words with

the lips. One may, however, gain the indulgence attached to the saying of an aspiration by reciting it mentally and not orally.

4. *Plenary indulgences* are generally granted *"under the usual conditions."*

"Under the Usual Conditions"

These "usual conditions" are Confession, Communion, Visit to a Church, and Prayers for the intention of the Holy Father.

A. CONFESSION:

This condition is fulfilled for the gaining of ordinary plenary indulgences: a) either by those who have the habit of confessing twice a month unless legitimately impeded; or b) by those who have the habit of receiving Holy Communion daily (5 or 6 times a week). For others the confession may be made on any of the eight days preceding the day on which the indulgence is to be gained, or on any of the seven days following. (Note: One Confession suffices for the gaining of all plenary indulgences during that time.)

B. COMMUNION:

Holy Communion may be received on the day previous, on the day of the indulgence itself, or within one week. (Note: One Holy Communion suffices for all indulgences which may be gained during that time.)

C. VISIT TO A CHURCH:

The visit may be made to any church or public oratory, unless one special church has been designated. For religious, any chapel in which they fulfill their obligation of hearing Mass suffices.

(Note: Unlike the conditions of Confession and Communion, the visit, when required for plenary indulgences, must be repeated for each indulgence gained.)

D. PRAYERS FOR THE INTENTION OF THE HOLY FATHER:

1. *One* Our Father, Hail Mary, and Glory will fulfill this condition. Any other equivalent prayer may be substituted. (Note: But when *toties quoties* indulgences are granted for visits to a church, the Our Father, Hail Mary, and Glory must be said *six* times; and no other prayers may be substituted.)

2. The prayers must be said orally.

3. These prayers for the Holy Father must be repeated for the gaining of each plenary indulgence that requires this condition.

Some Easily-gained Indulgences

For convenient reference, we are giving here a list of *plenary indulgences,* most of which can be easily gained by religious. The "usual conditions" are required, unless otherwise specified. We do not guarantee that this list is complete. The numbers given in parentheses after each indulgence refer to the authentic collection of indulgenced prayers and works published by the Vatican Press in 1938: *Preces et Pia Opera.*

The list is divided into four groups:

I. *Several Times a Day:* A plenary indulgence may be gained *every time* the following works are performed or prayers said:

1. *"Toties Quoties"* indulgences, e.g. on All Souls' Day. (544)

At each visit one must say the Our Father, Hail Mary, and Glory, *six* times for the intention of the Pope.

2. *Stations of the Cross:* (164)

All that is required is that one with contrite heart move from station to station (unless said in a group publicly), and meditate on the Passion. No visit or other prayers are required.

3. *Rosary in Presence of Blessed Sacrament:* (360)

Five decades suffice for the gaining of the indulgence. The Blessed Sacrament need not be exposed. No other prayers are required.

II. *Once a Day:*

1. Prayer *Before a Crucifix,* "En Ego . ." (171)

No special visit is required.

2. *Stations on a Communion Day.* (164)

This indulgence is over and above the plenary indulgences for the Stations themselves. No visit or other prayers are required.

3. Prayer to CHRIST THE UNIVERSAL KING. (254)

"O Christ Jesus, I acknowledge Thee King of the Universe. All that has been created has been made for Thee. Exercise upon me all Thy rights. I renew my baptismal promises renouncing Satan and all his works and pomps. I promise to live a good Christian life and to do all in my power to procure the triumph of the rights of God and Thy Church. Divine Heart of Jesus, I offer Thee my poor actions in order to obtain that all hearts may acknowledge Thy Sacred Royalty and that thus the reign of Thy peace may be established throughout the universe. Amen."

4. *Holy Hour.* (139)

No other visit is required.

5. Recitation of the *Divine Office* before the Blessed Sacrament. (674, 678, 697)

No other visit is required. This indulgence is for clerics, religious women bound to recite the Divine Office, and novices and scholastics of all religious institutes of men.

6. Each *Communion Day* for those who have made the *Heroic Act.* (547)

III. *Once a Week:*

1. Each *Monday* by those who have made the *Heroic Act,* if Mass be heard for the Poor Souls. (547)

2. A *Daily Visit* at which 5 Our Fathers, Hail Marys, and Glorys are said in honor of the Blessed Sacrament, and I Our Father, Hail Mary, and Glory for the intention of the Pope. (121)

[N. B. This indulgence can be gained by those who because of sickness or for some other good reason cannot visit the Blessed Sacrament, provided they make a spiritual visit and say the prayers above mentioned. (122)]

3. The Aspiration *"My Lord and My God"* if said every day during the elevation or during Exposition of the Blessed Sacrament. (107)

Prayers for the Holy Father are required, but no visit is necessary.

IV. *Once a Month:*

We give here a partial list of prayers and aspirations to each of which is attached a plenary indulgence under the usual conditions, provided the prayer be said daily for a month.

A. Prayers

1. The *Angelus* ("Regina Coeli" at Easter time). (300)
2. *"Soul of Christ, sanctify me"* etc. (105)
3. *"O Lord, I am not worthy" etc.* (three times) (129)
4. *"Angel of God, my Guardian dear"* etc. (415)
5. *"Laudate Dominum, omnes gentes"* etc. (25)
6. *"Out of the depths I cry unto Thee"* etc. (539)
   (N.B. Or 1 Our Father, Hail Mary, with "Eternal rest grant unto them, O Lord," etc.)
7. *Litany of Loretto* (ending with the prayer "Concede"). (290)
8. *Litany of the Sacred Heart.* (213)
9. *Litany of the Saints.* (640)
10. *"Remember, O most gracious Virgin Mary,"* etc. (309)
11. *"Hail, Holy Queen, Mother of mercy,"* etc. (301)

12. *"We fly to thy protection, O holy Mother of God,"* etc. (302)
13. *Mental prayer* daily for fifteen minutes. (641)
14. Little *Office* of the *Blessed Virgin.* (289)
15. Little *Office* of the *Immaculate Conception.* (328)
16. St. Thomas Aquinas' *Prayer after Communion* "Gratias tibi ago," etc. (132)
17. *Spiritual Communion.* (135)
18. St. Ignatius' *Suscipe* "Take and receive, O Lord." etc. (39)
19. Each *First Friday* for those who receive Holy Communion and

a) Are present at the public prayers said in honor of the Sacred Heart; (N.B. No other visit is required).

b) or if prevented from attending the public exercises, they recite privately prayers in reparation to the Sacred Heart, visit a church and pray for the intention of the Holy Father. (220)

B. Aspirations

1. "O Crux, ave, spes unica." (157)
2. "Cor Jesu, flagrans amore nostri, inflamma cor nostrum amore tui." (194)
3. "Jesus, meek and humble of heart, make my heart like unto Thine." (196)
4. "O sweetest Heart of Jesus, I implore, grant that I may love Thee ever more and more." (193)
5. "Most Sacred Heart of Jesus, have mercy on us." (211)
6. "O Heart of Jesus, I put my trust in Thee." (195)
7. "Jesus, Mary, Joseph." (256)
8. "My Jesus, mercy." (55)
9. "Mary." (268)

10. "O Mary conceived without sin, pray for us who have recourse to three." (325)
11. "Sweet Heart of Mary, be my salvation." (352)

Conclusion

A religious is in an excellent position to gain many plenary indulgences, and to apply them to the Souls in Purgatory. For example, everyone who is a daily communicant can gain *five* plenary indulgences each day by the following comparatively simple practices: a) Say the Stations. By doing this one can gain two plenary indulgences, one for the Stations themselves, the other for saying them on a Communion day. b) Say 5 decades of the Rosary before the Blessed Sacrament. c) Before leaving the chapel after Mass, say the *Prayer Before a Crucifix* and add the prayers for the intention of the Pope. d) At another visit during the day, say the prayer to *Christ, the Universal King* and add prayers for the intention of the Holy Father.

These practices not only involve little or no extra burden for most religious; they are also devotions that can be a great help toward maintaining a fervent spiritual life. Needless to say, many other ways of multiplying plenary indulgences can be calculated from the lists that have been given. This can be left to individual devotion. One caution might be in order: namely, the gaining of indulgences should not be allowed to become a sort of obsession that ruins one's peace of soul. However, granted that one is able to preserve a wholesome mental attitude, this parting suggestion may prove helpful: Form the habit of saying 1 Our Father, Hail Mary, and Glory for the intention of the Pope at each visit to the Blessed Sacrament. Otherwise many indulgences may be lost because of the omission of the prescribed visit and prayers.

Sanctifying Grace, A Priceless Reality

Leo. A. Coressel, S.J.

THE present-day Liturgical Movement has as its slogan: "It is the Mass that Matters." And rightly so, because the Mass is the most sublime of all acts of corporate worship. But if one looks to the internal dispositions of the soul and to its right relationship with God, it is sanctifying grace that matters. For without grace the soul is in a state of enmity with God and spiritually dead. Sanctifying grace is so important that its presence or absence at the moment of death spells the difference between success and failure of life. Sanctity and perfection, moreover, are measured not only by the habits and acts of virtue but also in terms of sanctifying grace. The greater the measure of sanctifying grace in a person's soul, the holier and the more perfect he is.

Sanctifying grace is a priceless treasure; yet to understand and appreciate its reality is admittedly a difficult task. In the first place, we are prone to think of the soul in the state of grace in terms of freedom from mortal sin. This perhaps is due to the elementary catechetical training of childhood, when the great mysteries of faith were proposed in a manner befitting our abilities. We were then impressed with the idea that in Baptism the soul is washed free from sin, that in the sacrament of Penance we are cleansed by the blood of Christ. Less prominent in our minds has been the idea of the *realness* of this great grace. Then, too, as is the case with other truths of our faith, we have no immediate experience of sanctifying grace. We do not see it, we do not smell its fragrance. Nor do we even understand it

fully. With or without sanctifying grace our personalities, actions, and thoughts are apparently the same.

Despite these difficulties a study of sanctifying grace is well worth our while, because of the place it holds in the economy of salvation. Take, for example, the redemptive work of the Savior. A major element of its meaning is lost, if we forget that it was to restore sanctifying grace to fallen man that Jesus Christ was born into this world; that He lived, suffered and gave His life on the cross. King by divine right, He was born in a stable that He might clothe us in the divine royalty of grace. For thirty years He led a life hidden at Nazareth that we might find glory before God by means of His grace. His pierced hands and feet and side on the cross are so many voices suppliant of sanctifying grace. To make men sharers of His grace, Christ established a Church and instituted seven sacraments. Furthermore, the actual graces, which are continually poured out on man in divine munificence, have as their chief purpose to prepare and dispose the soul for sanctifying grace, to effect an increase of it, to preserve it and bring men finally to their ultimate goal and perfection—life with God in eternity.

God's Greatest Work

If we wish to attain to a better realization and appreciation of sanctifying grace, we shall do well to follow a child to the baptismal font or a penitent in mortal sin to confession. When water is poured and the words are said or when sacramental absolution is given, a truly wonderful change takes place. If our eyes of faith were illumined with an innermost vision of the mysteries of God, we should be privileged to see a work which, under one aspect, St. Thomas calls greater than the creation of heaven and earth. In answer to the question whether the justification of the

ungodly is God's greatest work, the Angelic Doctor says in part: "A work may be called great in two ways: first, on the part of the mode of action, and thus the work of creation is the greatest work, wherein something is made from nothing; secondly, a work may be called great on account of what is made, and thus the justification of the ungodly, which terminates at the eternal good of a share in the Godhead, is greater than the creation of heaven and earth, which terminates at the good of mutable nature."[1]

We may think of all the treasures of earth; the gold and silver extracted from its depths in Alaska, California, and Colorado; the oil pumped in Oklahoma and Texas; the diamonds mined in Africa; the pitchblende so rich in radium, in Canada. We consider the vast coal deposits and veins of iron and copper, not only in the United States, but in the whole world. Raising our eyes to the heavens, we see the sun, the moon, Mars, Jupiter, Saturn, the Milky Way, and we peer at the stars beyond, stretching countless light years into space. All these owe their existence in some way to God's creative *fiat*. Yet these and all other bodies of mutable nature are of less importance, of less value than sanctifying grace by which the ungodly are justified. That this tremendous value is often not appreciated is shown by the fact that many are only too willing to barter this treasure for a small sum of money, for a passing pleasure, to satisfy a vain ambition, or to become more popular in their own little circle of friends.

Holding the middle place between the angelic world and brute matter is man, composed of body and soul. Coming from the hands of God graced with intellect and will, he is superior to the rest of the visible world, inferior in nature only to the angels and God Himself. His natural

[1]*Summa Theologica*, 1, 2, *q.* 113, a. 9. Literally translated by Fathers of the English Dominican Province.

powers of intellect have carried him to the heights and erected monuments as memorials of his genius. In the universities and towns and countryside he has philosophized and sought to unlock the secrets of nature. But. however great man's natural intellectual gifts, they are of less value than the sanctifying grace in the soul of a newly baptized infant.

In the course of centuries the world has witnessed the greatness of character and soul of hero and saint, canonized and uncanonized, of lay person and cleric, of a Lincoln, a Magdalene, a St. Francis of Assisi, a Xavier, a Pius XI. Yet all their natural greatness is as nothing compared to the sanctifying grace in the soul of a repentant criminal led to the electric chair or of an unkempt half-wit shuffling along the streets.

It is clear, then, that some magnificent reality is produced in the soul when sacramental absolution is given to a person in mortal sin. Grace is a reality in the fullest sense of the word and in the same sense that man, a rose, or God Himself is real. It has physical being; it is a permanent thing that will last until destroyed by mortal sin. It is spiritual like the human soul; not material like the body and other visible things.

Sharing the Divine Nature

That sanctifying grace is a reality and a priceless one there can be no doubt. We can perhaps improve our understanding of it by a consideration of the effects it works in the soul. Among many others, there are two effects which are outstanding, namely, that of sharing the divine nature and that of adopted sonship.

It is necessary to restate here certain truths which but recently apeared in this REVIEW. The issue of September, 1942, contains an article on the supernatural life in which

Father G. Augustine Ellard gives a rich and inspiring treatment of our share in the life of God. Yet we believe that a brief return to this same topic is warranted by its sublimity as well as by the purpose and setting of this article.

In his second epistle St. Peter tells us of our share in the divine nature: "For indeed his divine power has granted us all things pertaining to life and piety through the knowledge of him who has called us by his own glory and power —through which he has granted us the very great and precious promises, so that through them you may become partakers of the divine nature, having escaped from the corruption of that lust which is the world" (2 Peter 1:1-5).

In weighing the words of St. Peter we must not think of the divine nature within us as the gold plate of a statue hiding the dross of baser metals beneath. The truth of the matter is that we are internally changed by it. Just as the life principle of an orchid gives color and texture and shape to common chemical ingredients making of them an orchid, so in somewhat the same manner, sanctifying grace, which is a principle of divine life, deifies us mortals, making us godlike.

The Fathers of the Church insist on this point of deification. St. Athanasius remarks: "He (Christ) was not, therefore, first man and then God, but first God and then man in order that He might rather deify us." St. Augustine describes the process of deification as follows: "He justifies who is just of Himself, not from another; and He deifies who is God of Himself, not by participation in another. But He who justifies, also deifies, because He makes men sons of God through justification." From St. Cyril of Alexandria we have words too pertinent to omit. Christ, he says, is fashioned in us when the Holy Spirit infuses a certain divine form by sanctification and justice. For thus

there shines forth in our souls the impress of the substance of God as the Holy Spirit moulds us anew by sanctification in Him.

From these testimonies it is clear that God gives a share of His nature to raise men up to be like unto Himself. He does this by means of sanctifying grace. This grace is regenerative, effecting that men are reborn, not of flesh and blood, but of God. As a result they share His nature just as any child shares the nature of his parents. "But when the goodness and kindness of God our Savior appeared, then not by reason of good works that we did ourselves, but according to his mercy, he saved us through the bath of regeneration and renewal by the Holy Spirit; whom he has abundantly poured out upon us through Jesus Christ our Savior, in order that, justified by his grace, we may be heirs in the hope of life everlasting" (Titus 3:4-7). "To as many as received him, he gave the power of becoming sons of God; to those who believe in his name: who were born not of blood, not of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

Deified by grace, man is disposed to lead a godlike life. His person and actions are poles apart from those of a man in mortal sin. He is a new creature, created in Christ Jesus. He is godlike in person, endowed with a principle of divine actions, actions which bear an intrinsic relation to his supernatural destiny.

There remains the question of the manner in which we share the divine nature. We are deified, it is true; but in what sense? We are made godlike; but what precisely is sanctifying grace which effects these marvels? We know the nature of the soul which moulds matter in the form of man. What then of sanctifying grace which deifies us? Here we are face to face with a mystery, the ultimate understanding and vision of which we must leave to eternity.

But the main outlines are quite clear and these we shall be content to sketch here.

The divine nature of sanctifying grace certainly does not imply identity with the uncreated divinity itself. About this there can be no argument, for to hold such an opinion would make one guilty of Pantheism, which is ruled out even on grounds of right reason. Rather, our deification is effected by a created gift, which we know as sanctifying grace. By reason of this gift we begin to share, in a dim and imperfect way, the life to which it ordains and disposes us. This is nothing less than a share in the inner life of God as He is in Himself, a share in that knowledge and love and possession common to the Father, Son, and Holy Spirit which is proper and natural to them alone. It is a share in that which is divine, a face to face vision, love, and possession of the Three Persons of the Blessed Trinity.

On this earth our share is as a seed, the seed of God, as writes St. John: "Whoever is born of God does not commit sin; because his seed abides in him and he cannot sin, because he is born of God" (I John 3:9). It should be noted that these words do not mean that a person in the state of grace cannot commit grave sin. Rather they are to be taken in the sense that sanctifying grace will remain as long as man does not make himself unworthy of it by mortal sin. Indeed, as long as one lives up to the ideals set before him by grace, it can be said in a true sense that he will not and cannot sin.

What is quite clear from the words of St. John is that the seed of God is planted in souls. It is left to their tender care, to be nourished, to be guarded, to be protected from the blight of mortal sin. By spiritual efforts that seed can be made to grow to the full stature of its inherent potentiality. Just as favorable conditions of sun, air, and soil will cause the acorn to grow to the full grandeur of an

oak, so this divine nature of sanctifying grace, carefully guarded and nurtured unto God's judgment seat, will win for the soul its fullest flowering and fruit in the possession of God as He is in Himself in the beatific vision.

In a word, divine life is already had on this earth, although imperfectly. There is sanctifying grace, a new nature, a share in the divine nature and a principle of divine life. Corresponding to that principle is a knowledge of God by divine faith, a desire of attaining Him in eternal life by hope, and a love of friendship. In heaven faith will yield to vision, hope to possession, while love will be intensified a thousandfold. Thus the soul enjoying the beatific vision shares the divine life of God in the most perfect way conceivable, which only God could plan and bring to execution.

Adopted Sonship

Another effect of sanctifying grace which powerfully portrays its reality is adopted sonship. A consideration of it will bring out at the same time in still clearer relief, our participation in the life of the divine society of God.

Adoption is the installation of an outsider as a son with the right of inheritance. That God does adopt the just soul as His own son is clear from the words of St. Paul to the Galatians: "But when the fullness of time came, God sent His Son, born of a woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, Abba, Father. So that he is no longer a slave, but a son; and if a son, an heir also through God" (Galatians 4:4-7).

Consider for a moment, an example of human adoption. Mr. and Mrs. Johns, either because they have no

children of their own, or out a burning desire for another baby in the home, decide to adopt James, an orphan six months old. After the due formalities of investigation and law have been fulfilled, James is taken home and installed as a son.

Yet there is a world of difference between this case of human adoption and that of God in which the just are made His sons. In human adoption there is no question of an inner change in the infant; it is no more than a mere external legal transaction. James does not become the real son of his foster parents; they only consider him so. But when God adopts us He communicates a new nature, a share of His own, whereby we are deified. We are internally changed for we are born of God and become His sons in a real sense. Now we have God as our Father so that we can say in very truth: Our Father who art in heaven. As adopted sons we take our stand with Jesus Christ the Only-begotten Son. A Son by true eternal generation, the Second Person is such by nature. Born of God by the regenerating powers of grace, we are sons by adoption.

"But if we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him that we may also be glorified with him" (Romans 8:17). This inheritance is that crown of glory which God has prepared for those who love Him. For it is the eternal incorporation into the divine family of the Three Persons in the beatific vision, where the redemptive work of the Savior reaches the peak of final, definitive perfection.

From a consideration of these dynamic truths two very practical conclusions stand out. First and foremost is a sense of righteous personal dignity as adopted sons who are sharers in the divine nature. It is a sense of dignity that should inspire us to a filial relationship with God, too busy

as sons about the things of our Father to be engrossed in creatures for their own sakes. It should inspire us to see others as actual or potential members of the same divine family.

The second conclusion is a very high regard for and appreciation of the reality and true value of sanctifying grace. If what has been said is true, then with just reason could St. Thomas write that, considered in the light of the effect produced, the justification of a sinner which terminates at the eternal good of a share in the Godhead is greater than the creation of heaven and earth, which terminates at the good of mutable nature. Think, then, in what a work we are already cooperating with God when we effect an increase of sanctifying grace in our own souls, an increase as it is of divine nature, making us more godlike. Think, too, of our work with our fellowmen, our good example in inspiring souls to repent of their sins and enter into the light of divine grace, our prayers and works for sinners and infidels and heretics, our apostolic duties of teaching, counselling and advising. They all play their share, small though they may be, in restoring and increasing the kingdom of Christ, the kingdom of light and life and grace, in our own souls and in those of our fellowmen.

FRANCIS DE SALES AND THE LITTLE OFFICE

An article in the January number of this REVIEW (p. 58) carried the statement that St. Francis de Sales gave his Sisterhood the *Little Office of the Blessed Virgin* because the Divine office was then under censure by French Bishops. Father L. Jacquier, O.S.F.S., objects to this statement—and rightly so, because St. Francis's own testimony is against it.

According to Father Jacquier, the reasons given by St. Francis may be summed up as follows: 1) The difficulty of reciting the Great Office with the proper pronunciation. 2) It is better to recite a short office slowly and with great piety than to slaughter the Great Office in a hasty and unintelligible way. 3) In the Visitation Order are received feeble and sick persons who would find extraordinary difficulty with the Great Office.

Perfection and the Religious[1]

Augustine Klaas, S.J.

A CATHOLIC who strives steadfastly to do as much supernatural good as he can in the particular circumstances in which God has placed him has attained to spiritual perfection. In his daily life, such a one practises many virtues, above all, the virtue of charity, which, when possessed through sanctifying grace and exercised to the utmost, is the quintessence of perfection. The more this love of God increases in his soul; the more it permeates his every thought, word and deed; the greater will be his perfection and the more closely will he be united to God both here on earth and hereafter in heaven. Spiritual perfection, then, is gaged principally by one's affective and effective love of God for Himself and of all else for His sake. It includes both the precepts and the counsels. It has as its sublime Exemplar, Jesus Christ Himself.

V. *The Religious State, the "State of Perfection"*

Spiritual perfection may be achieved in any state of life. There is, however, one state of life in which perfection can be attained to more readily and easily, because there the means to it are more abundant and efficacious: the religious state. In this state one normally tries for perfection more earnestly and reaches it more frequently. So true is this that theologians have not hesitated to call the religious state the "state of perfection," that is, a stable manner of life in which one makes profession of pursuing perfection. This

[1]This is the last of a series of three articles on Perfection. Though a part of a series, the article is complete in itself.—Ed.

pursuit of perfection, however, is not carried on in any manner at all, but in a certain definite way, namely, by observing the evangelical counsels, which can be reduced to the three main ones, poverty, chastity and obedience.

The practice of these three counsels as a means to perfection was substantially recommended by our Lord Himself. When the rich young man said, "All these (commandments) I have kept; what is yet wanting to me?", Christ answered: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me" (Matthew 19:20-22). A little later He declared to his disciples: "And every one who has left house, or brothers, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall possess life everlasting" (Matthew 19:29). In these two texts are clearly pointed out the counsels of poverty, chastity, and obedience: poverty, in selling "what thou hast"; chastity, in foregoing wife and children; obedience, in following Him in all things. The history of those who have heeded this divine call is a glorious one; it is an integral part of that mark of holiness which distinguishes the true Church of Christ from its many counterfeits.

It must be admitted that these counsels can be, and sometimes are, practiced outside the technical "state of perfection." What makes the religious life a real "state of perfection" is the *vows* by which the religious obligates himself to observe the three evangelical counsels. It is these vows which give to the religious life that *stability* without which there can be no *state* of perfection. Canon law expresses this doctrine succinctly when it describes the religious state as "the firmly established manner of living in community, by which the faithful undertake to observe, not only the ordinary precepts, but also the evangelical

counsels, by means of the vows of obedience, chastity and poverty . . . " (Canon 487). Hence, according to Canon Law, a religious institute is "every society, approved by egitimate ecclesiastical authority, the members of which tend to evangelical perfection, according to the laws proper to their society, by the profession of public vows . . . " (Canon 488). Public vows are of the essence of the religious state.

There is no obligation to enter upon this state of life. It is utterly free. Christ said: "If thou *wilt* be perfect . . ." It is a counsel, not a precept. I may take it or leave it, even when there is the clearest evidence that God has given me a vocation. Contrary to what is sometimes heard on this point, I can save my soul and even attain to perfection, although I do not follow the higher call. True, there is a precept to love God to the utmost and upon doing that depends mainly my perfection, but there is no precept to vow the following of the three evangelical counsels as a particular means to attain to the perfect love of God. The way of the three counsels and vows is doubtless the *best* means of all for that purpose, but it is not an indispensable means. There are saints who have reached the highest sanctity outside the religious state, outside the "state of perfection." It may even happen that a person living in the world may be far more perfect than a religious in the "state of perfection," because the norm of perfection is not one's state of life, but *charity*. However, it cannot be denied that perfection outside the religious life is ordinarily more difficult to achieve; hence it is an extremely hazardous thing to refuse to answer the clear call of Christ to the religious state. It is the religious who has the best chance of loving God to the utmost, because he has freely adopted the best means to that end, namely, the persevering practice of the three counsels under vow.

VI. *The Religious State and Charity*

What is the relation of the religious vows and rules to charity, the essence of perfection? Saint Thomas answers in the *Summa Theologica* (II-II, q. 186, a. 7) that "the vow of religion is ordained to the perfection of love as its purpose, and all the other observances of religion are ordained to the carrying out of the vows." The vows and rules are, therefore, *means* to the perfect love of God.

Something done under vow is more perfect than a similar thing done without the vow, all other things being equal. Let us suppose two teachers employed in a high school: the one, Father Spencer, is a religious; the other, Mr. Jones, is a good Catholic layman. Father Spencer and Mr. Jones teach their classes daily in obedience to the president of the high school, who is also Father Spencer's religious superior. Father Spencer has the same merit for the exercise of his virtue of obedience as Mr. Jones has, but in addition he has also the merit of the virtue of religion, the most excellent of the moral virtues. By reason of his vow, his act of obedience is more pleasing to God and manifests greater love of God than does that of Mr. Jones. The fact that Father Spencer is under the *obligation* of his vow to obey, does in no way diminish the merit of his act of obedience.

Obligation does not decrease merit, as some have tried to maintain, alleging that without the vow there is greater liberty and from that standpoint greater merit. This is not so. Does a mother caring for her sick child (a serious obligation for her) merit less than when she gives a beggar an alms to which she is not obliged? She is free to omit the second, but not free to omit the first. This comparative lack of freedom in no wise lowers her merit. The martyr is obligated under pain of mortal sin and eternal damnation to profess his faith and to die for it, and yet there is

no more heroic act of love nor a more meritorious one than martyrdom.

Nor does what is done under obligation necessarily proceed from fear; it can and should proceed from love. Such are the vows of religion. They are assumed out of a great love of God; they are observed faithfully on account of this same love. The very perpetuity of the vows implies a great love of God. Two young men not subject to military service volunteer. The one does so with the understanding that he may withdraw from the service whenever it pleases him; the other, for the duration of the war. Hasn't the one who enlisted for the duration shown greater generosity and love of country? By his vows the religious volunteers for God's service in the state of perfection for the duration of his life. Spiritual writers have compared that act to martyrdom. It is a most sublime act of the love of God; it can merit a reward akin to that of martyrdom.

If we examine these three vows more intimately we see that they contribute immensely to progress in the love of God which is perfection. Negatively, they remove from the religious the three principal obstacles to spiritual perfection: "the lust of the flesh, the lust of the eyes, and the pride of life" (I John 2:16). Voluntary poverty does away with the inordinate love of and solicitude for temporal things; voluntary chastity banishes all carnal disorder and the worrisome care of family; voluntary obedience, being a continuous exercise of humility, removes pride, the misuse of liberty, and all anxiety as to the best use of our liberty. Not only do these vows remove barriers, they also positively foster in us the love of God; in fact, they are a constant and uninterrupted exercise of that love. In the religious state there are also many other acts, which are not commanded by vow, but only by rule. In

most religious institutes the rule of itself does not oblige under sin, even venial sin, yet the acts performed according to the rule have the full merit of the virtue of religion. The vows and the rule are the means *par excellence* of advancing in charity, the essence of spiritual perfection.

Some of the general advantages of the religious state, the "state of perfection," may be noted. The religious state is a safe haven from innumerable dangers to the soul, and a powerful aid to the acquirement of virtues of every kind. After martyrdom, it is the most perfect act of charity, because in it the religious gives his all to God forever. Indeed, as already mentioned, the religious state is a kind of real martyrdom, bloodless and less terrifying, but more painful by reason of the length of time involved. It is a holocaust, not merely offered to God, but consumed utterly in the fire of His love. It is a kind of second baptism, removing the punishment due to previous sins, as St. Thomas asserts (*Summa Theologica* II-II, q. 189, a. 3). It is a perpetual exercise of the virtue of religion, the highest of the moral virtues. The religious state also effects immense good for the neighbor, both spiritually and temporally, by prayer, by good example, by works of charity, as history eloquently attests. Finally, its rewards are the greatest: a "hundredfold" in this life and in the next a huge share in the eternal joys of heaven.

Of course, as Bede Jarrett, O.P. says, "it may be said quickly to all this that religious life cramps the soul, shuts it in, hampers its free development; and the answer would be presumably to admit the accusation. Religious life does shut in the soul; but only as steam is shut in and cramped that it may work the more. A man may give the steam ample room for free development, but only at the risk of finding it useless to him; if he can somehow cloister it narrowly it will work the harder. The flaring jet of gas,

blown widely by the wind, has no doubt scope for its free movement, but (if the fantastic expression be allowed) clothe it with the habit of religion and it will become, as incandescent, a better source of heat and light. Perhaps in some such way the spirit of man may need a cloister and a habit, the restraint of vow and rule, in order that it may be fuller of energy and intense existence, live more completely and earnestly, affect better its dutiful purpose to give light and heat in the world about" *(The Religious Life,* p. 49). The personal aspect is well expressed by these words, often attributed to St. Bernard: "Is not this Religion—holy, pure and immaculate—in which a man lives more purely, falls more rarely, rises more quickly, walks more safely, is sprinkled with the dew of grace more abundantly, rests more securely, dies more confidently, is cleansed more quickly and is rewarded more copiously?"

A religious need never look wistfully towards some other state of life, foolishly day-dreaming of what might have been. His is a lofty state of life. His is the royal road to spiritual perfection and the highest love of God. Let him tread that road humbly and gratefully. Let him walk courageously and generously in the footprints of Him Who repeats daily in the heart of every religious, "Come, Follow Me."

BOOKS RECEIVED

THE MEANING OF THE MASS. By Paul Bussard and Felix M. Kirsch, O.F.M. Cap. P. J. Kenedy & Sons, New York.

ANSWERS. By Winfrid Herbst, S.D.S. Salvatorian Fathers, St. Nazianz, Wisconsin.

MY SILENT PARTNER. By H. J. Heagney. Salvatorian Fathers, St. Nazianz, Wisconsin.

THE BOOK OF CATHOLIC AUTHORS. By Walter Romig. Walter Romig & Company, Detroit.

A LETTER FROM LISIEUX. By John Mathias Haffert. The Scapular Press, Sea Isle City, N. J.

MOMENTS WITH GOD. By Edward F. Garesche, S.J. Bruce Publishing Company, Milwaukee.

Communications

From Priests

Reverend Fathers:

A rather indispensable requisite for direction in the confessional is to allow ample time for the hearing of the confessions. If this time is barely adequate merely to hear the confessions, little direction can be given.

Signed, etc. . . .

Reverend Fathers:

I have been interested in your discussion about the direction of religious, particularly of Sisters; and having had some experience in the matter I thought I might contribute my mite to throw light on the subject.

Comparing my experience among the various members of many communities I find that in certain communities the matter of direction is a usual one, whereas in others it is hardly ever used. This has led me to the conclusion that the traditions of the community imbibed in the novitiate have something to do with the use or non-use of direction by the Sisters. It seems, therefore, that the novice-mistress will have very much to say whether and how the Sisters of her community are going to seek the benefit of direction. It would seem to me that the novice-mistress should teach her charges about the nature, value and method of spiritual direction. Father Faber's famous chapter on the matter in *Growth in Holiness* will be a big help.

The thought also occurs to me that it would be well to draw up a symposium of the various ideas suggested, in a final summing up paper by the Editor, so that the conclusions will be easily and quickly apparent.

Signed, etc.

Reverend Fathers:

Penitents that are seeking direction will be inclined to respond to a confessor who, they are convinced, possesses among other things a sympathetic understanding of their individual needs. Upon the shoulders of Fr. A, however, rests the burden of proof, and this can hardly be accomplished by silence. Since it is true that he cannot

begin to assume real guidance until he has first ascertained the workings of God's grace in a particular soul, his prime task is not only to show evidence of personal interest, but also to provide opportunities for self-revelation.

The *tenor* of a confession, even though it contains only "ordinary human failings," should suggest the topic for a simple instruction of a psychological character, calculated to show how these faults develop or how the opposite virtues may be strengthened. Probably nothing so encourages penitents as to hear a description, however brief, of a condition similar to their own interior activities; to see pictured before them, as it were, their own feelings and thoughts which are often difficult for them to express in language. This is especially true of those penitents who feel that they are deriving no fruit from their prayer, and think they are making no progress in perfection. An instruction of this kind, given with prudence and gentleness, may do much to invite spontaneous openness towards Fr. A.

Fr. A, when all is said and done, may decide to limit himself, after hearing a confession, to a few pious phrases and admonitions. He may even speak sublimely about the Holy Trinity, the Blessed Eucharist, or the Sacred Humanity of our Lord. To be sure, this practice is very praiseworthy and ought to engender devotion in a general way. But let us refrain from calling it "Spiritual Direction." Wise guidance demands an intimate knowledge of the main factors in a penitent's past life; of present faults, virtues, habits, dispositions, temptations, etc., which cannot be garnered magically out of the air. And it stands to reason that these spiritual hors d'oeuvres are destined to fall far short of any real *plan* of direction, to say nothing of their inefficacy to provide a *substantial* diet for each *individual* soul.

May we add that in the direction of penitents who are composed of *body* and spirit, it is essential that a good confessor ground himself well in the fundamentals, at least, of human temperamental traits and the organic and nervous functions of the human frame. Not all failings are the direct result of bad will or the blandishments of the devil. Let Fr. A examine himself on whether he has ever attempted to correct, by spiritual remedies, a meditation made poorly because of physical fatigue or severe mental strain. With this last thought in mind, besides the bibliographical suggestions made in the previous issue of this REVIEW one might profitably recommend to any con-

fessor, as a supplement to his spiritual wisdom, such books as: *Psychology of Character*, by R. Allers; Lindworsky's *Psychology of Asceticism* and *Training of the Will;* McCarthy's *Safeguarding Mental Health;* D. von Hildebrand's *In Defense of Purity;* the excellent study of characters (as a basis for spiritual activities) in one of the appendices to Tanquerey's *Spiritual Life;* and any standard works, e.g. Gray's, on Anatomy and Physiology.

Signed, etc.

Reverend Fathers:

The authors of most of the communications in the September REVIEW, especially the priests, seem to think that the priest should always take the initiative in giving spiritual direction to religious; and they find fault with your Father A for not doing this. But I think that much can be said on Father A's side. Not all religious are interested in getting spiritual direction from their confessor. Furthermore, as for those religious who would appreciate some spiritual direction, why should not *they* take the initiative? Why shouldn't they presume that the priest is willing to help them until he shows that he isn't? Why should it be necessary for a priest to deal with mature people as he would with a child and ask such questions as, "Is there anything that is a source of anxiety to you?"—"Is there any way I can help you?" etc. . . .

I propose these difficulties sincerely. I think that spiritual direction is a two-sided affair, and that in general the approach should be made by the penitent, not the priest. There is no comparison between the retreat-confessor and the ordinary confessor. At the time of retreat religious are particularly susceptible to good advice, and the conferences of the retreat are often occasions for seeking counsel. The ordinary confessor has no such external helps.

Signed, etc. . . .

From Sisters

Reverend Fathers:

As a suggestion concerning the problem of direction by the confessor, I would say that religious should be taught how to go to confession. We were taught when children, "Say what sins you have committed and how many times," and that is perhaps all many of us did before entering a convent and even continue to do. If, after entering upon the religious life, confessions would be made differ-

ently, as they should be according to books and retreat conferences, it would be helpful to be told what to tell in confession besides sin.

Another thing: Many of our difficulties are with superiors and members of the community, and to seek direction the whole story or part of the story would have to be told. As this means bringing the faults of others into one's own confession, spiritual direction is often skipped, and one plods along perhaps on the wrong road. But what can one do?

Signed, etc. . . .

Reverend Fathers:

I wish to say that for many religious, spiritual direction is simply out of the question because of the custom of having the pastor serve in the capacity of confessor. I do not say this by way of criticism, but it is a simple fact that this custom does give rise to an embarrassing spiritual predicament. I'm certain that many souls would be eternally grateful and that a revival of spiritual fervor would be effected in many convents if this custom could be changed.

Signed, etc. . . .

Reverend Fathers:

As I have been fortunate at different periods in my more than thirty years in religion in receiving valuable direction from the ordinary confessor, and also have hungered for it for long stretches and now rejoice in three and a half years of satisfaction, may I try to make this available to other sisters?

"How to get together?" If possible, a word from the confessor on his willingness to give personal help any time wanted. If that is not suggested, then the sister should ask straight out for help, or—if she wants steady, consistent supervision—for direction, and express her readiness to be a real child in candor and obedience.

If at any time she does not seem to get the confessor's meaning, or if she feels the advice is not fitting her, she should say so, knowing that both want to make the necessary adjustment for real help. She can certainly say when advice has helped her and where a point is often repeated ask to have it more fully developed. Sometimes a "light" or a resolution from her meditation or day of recollection may be a God-sent hint, and the confessor can help her to use it more effectively.

I think the weekly confessor's direction can not be substituted

for by advice in the annual retreat or by an occasional visit from a special confessor. Its unique advantages seem to be: 1) consistency through ups and downs; 2) more balanced judgment of what should be striven for; 3) convincing encouragement and reproof; 4) the sister's confidence in knowing there is one *who knows her* to help in an emergency.

Signed, etc. . . .

Reverend Fathers:

Your article *Spiritual Direction by the Ordinary Confessor* in the July issue of REVIEW FOR RELIGIOUS has greatly interested me and a number of Sisters who have just returned home from the various brands of summer sessions. Among those who read your article, the consensus of opinion seems to be that we ask for and receive educational guidance more readily and effectively because we understand how to state our problems in that field, a thing with which most of us have difficulty in spiritual guidance.

Nearly all Sisters have read Saint Ignatius, Saint Francis de Sales, Faber, Dom Marmion, Tissot, et al.; so generally we have some background. But we simply do not know the procedures for the practice of regular and consistent spiritual guidance.

As far as I can judge, all our confessors have been Father A's, but the net result in guidance is indefinite and without satisfying results, at least in my case.

A few model "opening exercises" including hints on the amount of background, if any, which is needed, and other essential details for the presentation of one of the "practical situations" would gladden the heart of any of us as well as give the Sisters' ordinary confessor a real "starting point."

Having missed the ordinary confessor, I stepped into the confessional of one of the parish curates to make my weekly confession. "Just what progress have you made during the past week in the practice of . . . ?" I was not prepared to give a definite account. The expectation of an occasional question of this type would help in many ways and provide an opening.

Signed, etc. . . .

Reverend Fathers:

I am speaking for all the members of our small community, ten religious. We have been without any real spiritual direction for a

long time, and our positive suggestion would be this: Let the confessor give a few words on the saint of the day, virtues to be imitated, etc., or on the Gospel for the Sunday. This direction need not be specific direction for one special individual, but a general one suitable for all. We do hope to receive some direction in the confessional, if not weekly, at least occasionally.

Signed, etc. . . .

Reverend Fathers:

Your case of Father A was so well put that I almost sympathized with him. Yet I do not see how timidity can be an excuse for one so zealous. Even if it were, it would not answer in many cases. If direction is "the methodical, regular instruction given by a person with grace of state to an upright and generous soul to help her advance in solid piety and even toward perfection," how could so many priests —"persons with grace of state"—be unable to fulfill this office? If they are unable is it not rather because of their lack of interest in the spiritual life than their lack of preparation to undertake the work of helpful confessors? Father A may be excused because of timidity. That is surely not the reason the great number of confessors rarely give more than absolution. Why should they be so timid on spiritual matters? And if they hesitate to attempt to find out whether their advice would be received by us, what of our timidity about asking help occasionally from one who never gives more than he must even when he is asked and sometimes cuts us off sharply with no help whatsoever?

Signed, etc. . . .

Reverend Fathers:

I have read all of the comments on Confessors of Religious and Confessions by Religious. May I add a few running thoughts?

1. The kindness and patience of confessors even after hours in the confessional is really remarkable. The readers of this REVIEW must confess that ninety-nine times out of a hundred, they have met with utmost consideration.

2. Penitents should forget the phrases used in prayer-book examinations of conscience and really tell what they did as it happened, e.g., "I got angry and slammed the door." I will admit that it is not so genteel as, "I became impatient and broke silence," but it gives the confessor a better idea of the incident and is more humili-

ating to the penitent. Humiliation fosters spiritual growth better than consolation and generalities.

3. Personally, I like a comment on the confession I have made, and would welcome a suggestion for a weekly or a monthly practice. I must admit an abrupt question makes me mentally blank; but a suggestion to report on my particular examen at my next confession would make me do some spiritual work.

4. Sisters would do well to keep silence about their confessions and their confessors. If I were a confessor I should not like the advice I gave repeated at community recreation.

5. Most of the Sisters are very appreciative and very grateful to their confessors for the generosity shown by them in accepting the arduous assignment of "ordinary" confessor. If all cannot be fatherly and psychological and very energetic and alert; we must admit that all, or nearly all, are earnest and devout, and above all, patient.

6. Both confessor and penitent will be more at ease if they are unacquainted outside of the confessional.

7. Better guidance can be given if the penitent will present herself "regularly" to the ordinary confessor.

A Sister

Reverend Fathers:

It is the experience of most of our houses that there is a real need for spiritual direction in the weekly confessions. Without this there is a tendency for the Sisters to put work first and spiritual exercises second. Routine confessions with little or no practical advice are of little help.

Some years ago, in one of our houses, the confessor, when first appointed, gave each of the Sisters a subject for particular examen and insisted that they report to him each week regarding the subject. In less than a month there was a marked difference in the spirit of that community—so much so, that the superior said that, had the confessor remained six months, the community would have been a community of saints. (The Father was only replacing.) In another community, the retreat-master carried the theme of the Indwelling of the Holy Spirit all through the retreat. The confessor took it up and encouraged the Sisters in its practice afterwards. In that community charity reigned supreme.

If confessors could lead their penitents in contemplative communities to God through self-forgetfulness, they would be of the greatest help. These souls can reach the heights of perfection if they can be persuaded to fix their attention on God instead of self.

Thank you for this opportunity to express our opinion on an important subject.

A Mother Superior

Reverend Fathers:

As religious, we really wish and seek for spiritual guidance and more or less expect the confessor to be the one to guide. In many cases we do not know how to go about it; in other cases, when this guidance has been asked for and there is no follow-up, we lose heart. Again, we may have waited for weeks or months to seek advice or help from a certain confessor (for instance the retreat-master), and here were treated lightly or hurriedly. Is it any wonder that one loses heart and makes the weekly confession just the mere recital of one's sins and imperfections, and many times just a repetition of last week's story?

To advance in our spiritual life through our confessions there must be *interest* and *patience* on the part of the confessor and the penitent. If the confessor is interested, he will find a way that will lead the penitent on to greater holiness and peace of heart. The religious herself will want to improve her spiritual status and will work at it with heart and soul, if she finds in her confessor this interested guide. In my mind, there is no place where a priest can do as much good as in the confessional, since there he speaks directly to the soul, to a soul that is eager to reform and advance, therefore to a soul that is more open to suggestions, etc.

In the many confessions that I've made, those that gave me the greatest help were those in which the confessor came right back at me with something that I had confessed or asked me if there was anything in which he could help me. To this day the help I received on those *few* occasions still urges me on. If spiritual guidance will do this on rare occasions, what would it not do if given oftener?

Now comes the question, "How can this be brought home to the confessor who is not in the habit of doing this?" Also, how would one work out a plan for nuns like the one given by the Brother Novice Master?

A Sister Superior

Reverend Fathers:

This letter is the result of discussions carried on by a large number of nuns representing many small communities. What we say will offer no "positive suggestion," but it may throw light on the reason why the religious community often does not take the initiative in seeking spiritual direction.

1. Most sisters do not like to take the initiative in asking the confessor for guidance unless he assures them by an invitation or some remark that he is willing to do so. Among the reasons for this timidity, a predominant one is the time element. For instance, here are some situations that present the "time" difficulty: The confessions of the sisters are heard shortly before Mass, or shortly before the priest's supper time; or the priest must go immediately to another convent for more confessions; or the priest has to drive quite a distance over bad roads and if delayed he would have to drive in the dark.

2. Sometimes the sisters feel that they cannot express their difficulties to the more learned confessor.

3. In a small group of sisters, some who would like to seek guidance do not do so because they fear that others would be suspicious of such souls.

4. The question of charity presents a particular difficulty: These matters are hard to formulate without reflecting on any individual, especially in a small group of sisters. Many sisters think they may never ask questions about such things in the confessional, as this would be a violation of charity and a mark of disloyalty to their own community.

Signed, etc. . . .

[EDITORS' NOTE: Some of these communications had to be slightly shortened and certain points were omitted. The omission is only temporary. The points will be included in the summary to be given at the close of these discussions on spiritual direction.

Readers who have anything further to say on the subject of spiritual direction are encouraged to send in their communications as soon as possible. Address them to: The Editors of Review for Religious, St. Mary's College, St. Marys, Kansas.]

Book Reviews

THE ART OF LIVING JOYFULLY. By the Reverend Henry Brenner, O.S.B. Pp. 138. The Grail, St. Meinrad, Indiana, 1942. $1.00.

"The aim of this book is to give concisely and in an interesting form for the usual reader the various helps recommended in quelling the mental and spiritual disturbances of human nature." The quotation is taken from the jacket of the book. The book itself contains thirty-seven brief essays that mostly concern what we are wont to call the "natural virtues"—for example, cheerfulness, patience, meekness, composure, and so on. The author's general plan is to recall an incident from the life of our Lord, then to give some common-sense advice on the virtue illustrated. The book is not specifically directed to religious; some of the applications would not concern them at all. But a large percentage of the essays could be used profitably for meditation.—G. KELLY, S.J.

CATECHISM COMES TO LIFE. By the Reverend Stephen Aylward. Pp. 189. Catechetical Guild, St. Paul, Minnesota. $1.00.

Regardless of how good a teacher of religion you already are, we believe that you will be the better for the reading of Father Aylward's book, *Catechism Comes to Life*. Catechism is not dead, and it does not require a miracle to make it come to life, but in some classrooms it *appears* dead just because teachers fail to make use of such methods as are explained and recommended in this most recent contribution to the field of catechetics.

Father Aylward rightly maintains that if the teaching of religion is really to be made to live it must be animated in two ways: "Animated with the spirit of Christ's holiness. Animated by the methods of Christ." Referring to the imitation of Christ's holiness he says: "Love and humility—this is the hidden and absolutely necessary foundation of any good Catechism teaching. The loving and humble heart speaks the universal language of childhood. The teacher with a childlike heart has the great and enduring secret of making Catechism live and become beautiful for children."

Among the methods recommended are four main types of examples: doing things, drawing things, showing things, and telling things. As the author himself states, his book "is an intro-

duction to a method of visual education, applicable to every major problem in the Catechism, which can make religious doctrine interestingly clear to all age-groups. Since it is an introduction it would be impossible to give detailed illustrations and treatment of every Catholic doctrine, but sufficient examples and explanations of the method are cited to give you all that is necessary to make yourself a practical catechist."

No doubt the author of *Catechism Comes to Life* would be one of the first to admit the general saying that all comparisons limp. This should be noted especially in making use of his unique method of applying chemistry in teaching the sacraments. Likewise no one should fail to notice Father Aylward's warning that not all his methods are equally applicable to all age-groups. There is however sufficient material adaptable to all age-groups to warrant recommending this book to all teachers whether they be in elementary school, high school, or college.—A. J. HEEG, S.J.

SAINT THOMAS AQUINAS MEDITATIONS. Adapted from the Latin of Rev. P. D. Mezard, O.P., by Father E. C. McEniry, O.P. Pp. xiv + 536. College Book Company, Columbus, Ohio, 1941. $3.00.

This is an important book, especially for priests and religious. Father McEniry, in his preface, gives the following description of its contents.

"These meditations may truly be called a compendium of the *Summa* since they are culled mostly therefrom to the number of some four hundred and arranged, with references to the original, for daily use throughout the year . . .

"During Advent will be found excerpts from St. Thomas on the Incarnation. These are succeeded by sections on the Birth of Our Lord, His Infancy and Public Life. The time of Lent is taken up with reflections on Our Lord's Sufferings and the Death on the Cross. Afterwards with the Risen Christ the new life of regeneration through grace, through glorification and inspiration of the Holy Ghost, and through the Eucharist are successively treated, ending with the Feast of the Sacred Heart.

"In the second part, extending through July to Advent, will be found five sections dealing successively with God and His Attributes, the purgative, illuminative and unitive ways of spiritual advancement and finally St. Thomas' treatment of the four last things. Succeeding the meditations proper will be found seventeen topics for

spiritual retreats from the Angelic Doctor, with Thomistic prayers, the entire work standing forth as a real synopsis of religion and of the spiritual life."

Reference to the doctrinal and ascetical soundness of such a book would be, quite obviously, superfluous. We have here the antithesis of pietistic effusiveness. Consequently, it is felt that a word of caution is in place for those who may be unacquainted with the *Summa*. St. Thomas, in writing that masterpiece, did not intend primarily to prepare a collection of meditations. His main intent was to instruct, to teach Christian doctrine, rather than to motivate. Consequently, the selections offered in the volume under discussion are expository and instructive, but they contain very little by way of explicit practical application to life. The one using the book is left to his own resources. That is a very good thing, provided he is sufficiently skilled in the art of mental prayer, and realizes the inadequecy of intellectual effort unless it results in acts of the will.

And even the intellectual content of very many selections included in the volume is to be discovered only with difficulty. The difficulty arises, it seems to this reviewer, first, because the selection is not seen in its context. Frequently St. Thomas is answering a series of objections against the true doctrine, and the full force of his answer cannot be appreciated without an acquaintance with the objections. In the second place, the translation is rather stiff and stays too close to the Latin idiom to make for smooth reading. It is no easy task to turn the concentrated phrases of the Angelic Doctor into idiomatic English, but one wishes that more of an effort to do so had been made in the present instance. At the same time, apparent carelessness in punctuation might have been avoided. The following sentence, from p. 175, is not an isolated instance: "And he is said to deserve it, inasmuch as his unjust will, is chastised thereby." And the reader will be hard put to it to glean any meaning from this sentence, found on p. 287: "But because this union is the effect of charity from the fervour of which man obtains forgiveness, not only of the guilt but also of the punishment, but according to the measure of his devotion and fervour." Of course, by checking the passage against the original Latin, it is discovered that somewhere in transit the entire main clause of the sentence was lost!

Let these few observations suffice to show that the book is not

without shortcomings. To all who have been thus forewarned, it is highly recommended because, in the words of Father McEniry, it does stand forth as "a real synopsis of religion and of the spiritual life."—C. DEMUTH, S.J.

"DRAW NEAR TO HIM." By Sister Mary Aloysi Kiener, S.N.D. Pp. 165. Frederick Pustet, Inc., New York, 1942. $1.50.

I have struggled through books of repute in the spiritual life with less pleasure and profit than I read *Draw Near to Him*. Sister Aloysi has some worth-while messages, on Communion, on the Cross, on Sacrifice.

Amid the many ecstatic expressions of an overflowing heart are thoughts that remain in one's mind as vividly as a shout during sacred silence. Such are her comment on the fact that Christ gave Himself as our food in Holy Communion: "We should have considered it blasphemy for a mortal even to propose such a course of action to the Son of God"; this laconic but memorable statement: "There is nothing spectacular about the simple injunction: Follow Me"; and lastly, "Our happiness will always be commensurate with the perservering energy we bring to the business of carving sanctity out of the timber of life, painfully, perseveringly."

Sister Aloysi could, in general, have devoted more attention to those religious who are struggling along without experiencing deep interior consolations. Some effort might have been made to solve the conflict that must arise in those who, at one and the same time, wish to follow Christ in "derision and shame," as she suggests, yet must, for God's glory, use their talents in a way to bring the applause of the world. The section on suffering might have been improved by more insistence on *cheerful* suffering.

Especially worth-while is her explanation of the Catholic teaching on daily Communion as opposed to the Jansenistic view.

—B. FAHERTY, S.J.

THE RELIGIOUS LIFE AND THE VOWS. A treatise by Monseigneur Charles Gay, Bishop of Anthédon. Translated from the French by O.S.B. Pp. viii + 276. The Newman Book Shop, Westminster, Maryland, 1942. $2.50.

An introduction on the Religious Life and a separate treatise on each of the Vows form the contents of this book. Treating of poverty, the author outlines the moral obligations of the vow,

then dwells on the motives for observing perfect poverty. He follows somewhat the same method regarding chastity, giving first the concept, then the motives. Obedience he subjects to a prolonged analysis that deals successively with the obedience of our Lord, the principles on which obedience is founded, advantages flowing from its observance, and the duties imposed by religious obedience.

The treatises on poverty and obedience contain many good points: for instance, the six motives for practising poverty are inspiring, and the discussion of the foundation for obedience is well calculated to impress the reader with respect for good order and authority. However, these good points are offset somewhat by the fact that the wordiness and long paragraphs make for tedious reading.

The section on chastity is a distinct demerit of the book, in this reviewer's opinion. Like many others who write lyrically of this virtue, Monseigneur Gay uses words and definitions inaccurately. "As a natural virtue," he writes, "it (chastity) may be looked upon as a kind of royal habit of the soul, by means of which she keeps all the acts of the body, even its slightest movements, completely beneath her sway." Again, in summing up, he says: "Chastity, properly speaking, and looked at on its practical side, is only a religious respect which the soul has for her own body, for the love of God Whom she has espoused in Jesus Christ; and therein is the actual matter of the vow of Chastity."

These are not merely isolated statements; they are typical of the author's treatment of the concept of chastity. The concept is not correct. We are, of course, justified in using "reverence for the body" as a motive for chastity (as St. Paul did); but we are not justified in *identifying* chastity with the control of or reverence for the body. Chastity is but one of the virtues that concern the control of the body; it has to do with the control of only one specific function, and not with all the movements of that function but only with such as are voluntary. Souls who have to struggle to preserve their chastity would get neither help nor consolation for the vague and all-embracing notion of chastity given in this book; souls inclined to scrupulosity might be harmed by it.

The translation of this work was published in 1898. This seems to be a re-edition of that same translation.—G. KELLY, S.J.

LA VIE DES COMMUNAUTÉS RELIGIEUSES. By the Minorite Franciscans of Canada.

This promising new magazine for religious communities is a thirty-two page monthly (except July and August) in French, issued in Montreal at the annual subscription price of $1.25, and directed principally to Canadian religious. The editor is Adrien M. Malo, O.F.M.; the publication secretary, Jogues Massé, O.F.M. On its advisory board of three is Bishop J. C. Chaumont. In the magazine there are various departments: history, canon law, spirituality, liturgy, etc.—eleven in all, covering every angle of the religious life, each in charge of an expert. The format is neat; the type is easy to read; the cover, designed by a young Franciscan, is attractive, but somewhat somber.

The first number, September 15, 1942, has an introductory letter of commendation from J. M. Rodrigue Cardinal Villeneuve, O.M.I. of Quebec and contains some excellent articles—on the early religious of Montreal; on spiritual theology, of which an entire course is outlined for succeeding numbers; on the juridical aspect of religious life; on the novitiate according to the mind of the Church; on the Mystical Body and eucharistic liturgy, the latter by Archbishop Georges Cabana. Book reviews, a chronicle, and a question box complete the contents of this first issue.

The *Vie* has already been well received. REVIEW FOR RELIGIOUS wishes it continued success and heartily commends it to all who read French. Moreover, REVIEW FOR RELIGIOUS is privileged to unite fraternally with the *Vie* in striving to achieve the two objectives laid down in the foreword of the first number: the proximate one of giving to religious communities that *Life* which Christ came to give to mankind so abundantly (John 10:10), and the ultimate one of preparing for Christ a "Church in all her glory, not having spot or wrinkle or any such thing, but . . . holy and without blemish" (Ephesians 5:27).—A. KLAAS, S.J.

NOTE: For the review of *Mary In Her Scapular Promise*, by John Mathias Haffert, please turn to p. 426.—ED.

Questions and Answers

36. If there are two or three members of the same family in a religious congregation, does the junior member lose the right to vote in community affairs?

The general law of the Church has no particular regulations regarding two or more members of the same family who are professed in a religious institute. It would not seem to be just to deprive a religious who has made profession of perpetual vows of his right to active voice (the right to vote) in community affairs. Some approved constitutions *limit* the right to passive voice (the right to be voted for) in the case of near relatives to the extent of not allowing two brothers or two sisters of the same family to be elected councillors at the same time. Such a partial limitation of passive voice would not seem to be contrary to the spirit of the Code. The approved constitutions should be followed in this matter.

37. Please explain the Crozier indulgences, and tell us which priests have the faculty to bless rosaries with these indulgences.

The Crozier indulgences are a special indulgence of five hundred days granted for the recital of each *Pater* or *Ave* on a rosary of the Blessed Virgin especially blessed for this purpose. It is not necessary to say the entire rosary of five decades, nor even one decade, in order to gain the indulgence. It is gained every time that either a *Pater* or an *Ave* is said on such a rosary. Nor is it necessary to meditate on the mysteries of the rosary in order to gain this indulgence.

While it is a general rule that one can gain only one indulgence at a time for the performance of a good work, still we have an exception in favor of the Crozier indulgence by reason of a special privilege granted by Pope Pius X on June 12, 1907, whereby the faithful may gain by one and the same recitation of the rosary, both the Crozier and the Dominican indulgences, provided the rosary has received both blessings. In this case, however, the conditions for gaining the Dominican indulgences must be observed: five decades of the rosary must be said on the same day, though the decades may be said at different times; and one must meditate on the mysteries of the rosary.

While the privilege of blessing rosaries with the Crozier indulgence was restricted for many years to the Crozier Fathers (Canons Regular of St. Augustine of the Order of the Holy Cross), Pius X granted the Father General of that order the power to delegate any priest to bless beads with the Crozier indulgences, and later he granted the same faculty to the S. Congregation in charge of indulgences.

38. If the Angelus is said at a time other than when the church bell rings, is it necessary to ring a small bell while saying it?

No, that is not necessary. In 1884 Pope Leo XIII granted the indulgences to the faithful who, for a sufficient reason, either could not kneel while reciting the Angelus, or who could not do so when the church bell rang. The latest decree on the subject, issued by the Sacred Penitentiary on February 20, 1933, is given in the official collection of indulgences *(Preces et Pia Opera,* 1938, N. 300) as follows: "To the faithful who recite the Angelus . . . at dawn, at noon, and at eventide, or as soon after these times as they can, is granted: an indulgence of ten years as often as they do so; a plenary indulgence under the usual conditions, if they have recited it daily for an entire month."

It is a laudable custom, however, to ring a small bell if the religious community recites the Angelus regularly at a time which does not coincide with the ringing of the church bell.

39. What is meant by the obligation imposed upon superiors by canon 509 "to have read publicly the decrees ordered by the Holy See to be so read"?

From time to time the Holy See issues decrees regarding religious institutes, and occasionally in the decree itself orders that it be read publicly in each community at least once, or even every year. Thus, before the new Code of Canon Law went into effect (May 19, 1918) there were three decrees which had to be read every year in every religious community, and which were usually printed in the book of rules and constitutions. These decrees dealt with the account of conscience *(Quemadmodum* of Pope Leo XIII), the confessions of religious *(Cum de sacramentalibus* of Pius X) and the frequent reception of Holy Communion *(Sacra Tridentina Synodus* of Pius X). These decrees need not and should not be read any

longer, since the matter contained in them has been incorporated into the Code, and has been changed in some minor details, so that the original decrees no longer fully express the mind of the Church on these subjects. Canon 509 refers therefore only to *new* decrees which have been or will be issued *after* the Code. At present there is only one such decree which *must* be read in its entirety to religious clerics at the beginning of each year. This is the decree concerning the clerical and religious training of subjects destined for the priesthood, issued by the S. Congregation of Religious by order of Pius XI, on December first, 1931.

It will not be out of place here to quote the first part of the canon referred to: "Every superior should promote among his subjects the knowledge and the execution of the decrees of the Holy See which concern religious." This refers primarily to decrees which deal with the obligations of the religious life. But it will be very useful and at times necessary for superiors to inform their subjects of other decrees which have an immediate interest for religious, although not issued by the S. Congregation of Religious. Such would be decrees which regard indulgences, the liturgy, and any others which grant privileges to the faithful at large.

40. In some communities of women, the superior conducts the Stations, or the Way of the Cross, in the same manner as the priest for his congregation. From this practice two questions arise: 1. Is not this practice on the part of a woman a violation of the law of the Church which forbids a woman's conducting services in the church or chapel? 2. Do not religious who remain in their places lose the indulgences granted to those who make the Stations?

Generally speaking, one of the conditions for gaining the indulgences attached to the devotion of the Way of the Cross is that the person who wishes to gain them must move from station to station. However, the Sacred Congregation of Indulgences *(Decr. auth.* n. 210) granted the favor that in the public practice of this devotion, where disorder might arise, it is sufficient that a priest accompanied by two acolytes go from station to station and recite the usual prayers, the congregation answering from their respective places; in which case it is advisable that the people rise and genuflect at each station with the priest. On February 27, 1901, the same S. Congregation granted a similar favor to the Marist Brothers

whereby they could gain these indulgences if only one person (for example, a brother of the community) made the round of the stations, the rest of the community remaining in their places. The condition laid down in this grant was that there was a lack of space in the community chapel for all the religious to move from station to station. On May 7, 1902 this same privilege was extended to the chapels of all religious women, under the same conditions.

41. Is it advisable to permit Sister catechists who go to mission places during the summer to live in the rectory or to board with seculars during the time they are teaching catechism in the parish?

The good done by religious in conducting so-called *vacation schools*, that is, teaching Christian doctrine to children in parishes and missions in which there is no parochial school, is of the greatest value to the Church, and should be duly appreciated by religious superiors. Difficulties must be met with, and the problem of housing the religious is a serious one. Since there is no general legislation in canon law covering this case, we may follow the norm of canon 20 of the Code which directs us to follow directions laid down by the Church in similar cases. We have some such norms in two instructions of the Holy See regarding religious who are away from home on a begging tour (see canon 624). For such religious women the Holy See prescribes that they should always go two by two, and it is never allowed for one sister to go alone. If there is no religious house in the vicinity, such as a hospital, the sisters are to live with some worthy woman recommended by the bishop or by the parish priest, and are to shun the society of the other sex. They should arrive at the place before dark, and not leave before sunrise. They shall assist at daily Mass, and be faithful to all their spiritual exercises. They should avoid going to places which are not in keeping with their religious profession. Superiors should provide them with such opportune regulations as prudence will suggest to them.

As to the advisability of the sisters living in the parish rectory, this should be avoided, generally speaking. But if there be no other suitable place in the vicinity, the permission of the bishop should be obtained before taking up residence in the rectory.

42. According to our rule, members of the general council may have two terms and no more. If the superior general should die during the sec-

ond term, how does this affect the re-election of those council members who are serving a second term?

It is the mind of the Holy See that all the officials elected in a general chapter remain in their offices until the next general chapter, rather than for a definite number of years. Usually the general chapter for the election of the superior general is held every three or six years. It may happen, however, that because of the death or resignation of the superior general a general chapter will be convoked before the expiration of three or six years. In that case the offices of the councillors general, secretary general, treasurer general, and any other office to which members are elected in the general chapter will cease when the general chapter meets.

The S. Congregation of Religious words the constitutions on this subject as follows: "All the Sisters thus elected remain in their offices until the next general chapter and they can be reelected repeatedly." The Congregation, therefore, has no objection to the repeated election of the Councillors, Secretary, Treasurer, and other officials elected in general chapter. On the other hand individual constitutions may be stricter in this matter, as are the constitutions cited here. The second term of these councillors ceases with the next general chapter, even though a full period of three or six years has not been completed, and they cannot be reelected, since the constitutions forbid more than two consecutive terms of office.

(Book Reviews continued)

MARY IN HER SCAPULAR PROMISE. By John Mathias Haffert. Pp. viii + 214. The Scapular Press, Sea Isle City, N.J., 1942. Special brochure edition: 50 cents.

This book needs neither review nor commendation. It has been reviewed often and commended most highly by competent critics. The principal thing to note here is that the original volume cost $2.50, whereas the brochure edition is sold for fifty cents per single copy, forty cents each when three or more copies are bought. The proceeds, if any, will be used to give Scapulars to Service men.

Those who wish to *study* the Scapular Devotion should get the deluxe edition, as it contains all the notes and references. Those who wish merely to read will find the complete reading text in this inexpensive brochure. And it should be read.

Decisions of the Holy See

January 31, 1942: The Commission for the Interpretation of the Code gave an interpretation of canon 1230, § 5 to the effect that the right of conducting the funerals of *nuns* who are not exempt from the jurisdiction of the Ordinary according to canon 615 belongs to the chaplain of the nuns, and not to the parish priest in whose territory the convent is situated.

It may be well to recall here that the term "nuns" *(moniales)* in canon law is applied only to religious women with solemn vows or whose vows are normally solemn, but in certain regions are simple by reason of a special disposition of the Holy See.

July 20, 1942: The Sacred Penitentiary extended the faculties of prelates to grant indulgences as follows:

1. Canon 914 authorized Bishops to give the Papal blessing in their dioceses twice a year; they may now give it three times a year. The same canon authorized Abbots and Prelates *nullius*, Vicars and Prefects Apostolic to give this blessing in their respective territories once a year; they may now give it twice.

2. Canon 239, § 1, n. 24, gave Cardinals the power to grant an indulgence of 200 days in places or institutes and to the persons subject to their jurisdiction or protection; they may now grant 300 days. By reason of canon 274, Archbishops could grant an indulgence of 100 days, not only in their own diocese, but in their suffragan dioceses likewise; they may now grant 200 days in these places. Canons 294, 323, and 349 granted Bishops, Vicars and Prefects Apostolic, Abbots and Prelates *nullius* respectively, the power to grant an indulgence of 50 days in all places subject to their jurisdiction; they may now grant 100 days indulgence in all these places. Religious will do well to request these indulgences from their Ordinary on all occasions when he visits their house or church.

September, 1942: His Holiness, Pope Pius XII, named Cardinal Joseph Pizzardo, Cardinal Protector of the Sisters of the Third Order of St. Dominic of Sinsinawa, Wisconsin. Cardinal Pizzardo is the prefect of the Sacred Congregation of Seminaries and Universities.

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Our request for back numbers brought negligible results. We now have a plan whereby it may be possible for us to supply your missing back numbers at the regular price of the REVIEW—35 cents per copy. This is only a possibility, remember; but we will do our best.

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